

SEVENTH - DAY
SABBATH
AND
IMMORTALITY



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ABROGATION

OF THE

SEVENTH DAY SABBATH

The Institution of the
First Day of the Week as a Day of Worship

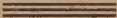
AND

A TREATISE ON IMMORTALITY

BY J. H. MILBURN

Author of "Origin of Campbellism," "Security of the Believer," Etc.

UNION CITY, TENN.

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PREFACE.

A prelude to a song, an introduction to a sermon or a preface to a book, are generally regarded as necessary to prepare for that which is to follow; yet, if either be too lengthy or tedious, it detracts and hinders rather than aids or benefits. Frequently the prelude to a song is not appreciated, the explanatory remarks to a discourse not understood nor the preface to a book read. To those who shall be so considerate as to read this preface we would say that our reason, in part, for writing this book, is similar to the reason assigned by the little talkative child. "Bessie," said the mother, "What makes you talk so much?" "Taus, I's dot something to say, mama," replied the little tot. The one who reads this book through will discover that we had something to say on the subjects discussed, and that something, too, not said by other writers. In regard to the production of this book we can truly say, that we have not builded on another man's foundation. We have not differed from the beaten paths, however, along which others have trod, in arguing out the Sabbath question, just to have something new or different from the general trend of thought, on the subjects involved, but simply after long and patient study of the Sabbath question, we became convinced that unwarranted concessions had been made to Adventists, and lines of thought pursued not justified by the facts in the case.

The object of this book is not to deal with Adventism in all its minutia and details, but its object is, to give a Scriptural, logical and historical exposition of the seventh day Sabbath question and to place before the reader a concise treatise on the immortality of man. How well and how faithfully the writer has accomplished the object had in view, the reader will be better prepared to judge when he shall have studiously perused the pages of this book.

With no other desire than to accomplish good, and to honor the Master, the author now dedicates this book to all those who love the truth, and sends it forth upon its mission in the world.

THE AUTHOR.

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Seventh Day Sabbath

AND IMMORTALITY

CHAPTER I.

DIFFERENT METHODS OF COMPUTING TIME.

With peculiar unanimity the Christianized and more highly civilized portions of the world observe the first day of the week as the Christian Sabbath. The only exceptions to this almost universal rule are a few minor Christian denominations and the Jews. Since the seventh day Sabbath antedates the Christian Sabbath by many centuries are we justifiable in deviating from the more ancient practice? The writer takes the affirmative of the question just stated and shall endeavor to show that we are justifiable in practicing as we do. In our effort to arrive at a correct conclusion in regard to this important subject let us compare the two rest days—the seventh day Sabbath, observed by the Jews, with the Sabbath day on which God rested, when he finished

his work of creation—and ascertain as nearly as possible whether the two days are *identical* or not. This particular feature of the question properly solved very nearly or quite all the difficulties in the way of a correct understanding of the seventh day Sabbath question at once disappear. The stronghold of Seventh Day Adventists and Sabbatarians is, that the seventh day Sabbath observed by the Jews was identical with the day on which God rested when he finished his work of Creation and that the same has come down to us through all the ages past in unbroken continuity.

This idea we most emphatically deny. Decisive battles are seldom fought on skirmish lines; we propose to marshal our forces and capture this citadel of Sabbatarianism.

In the development of this subject let us notice in the first place, the fact that in observing their Sabbaths the Jews did not *reckon* time according to the same *method* God did, when he rested on the seventh day from the beginning of creation. There are two methods of computing time: one is according to the course of the sun while the other is according to the course of the moon. The former is called solar or sun time, while the latter is called lunar or moon time. Of solar time *Webster's National Dictionary* says: "Measured by the progress or revolution of the sun, in its elliptic; as a solar year." Of lunar time the same authority says: "Measured according to

the revolution of the moon; as a lunar month." A solar year consists of three hundred and sixty-five days, five hours, forty-eight minutes and forty-eight seconds. A lunar year, according to the Jewish measurement of time, consists of three hundred and fifty-four days and six hours, and was consequently twelve days short of sun time. The law of Moses fixed positively that their sacred months and years should be arranged according to the new moon. This fact, however, will be more fully discussed farther on.

The Jews had both a religious and a civil calendar. Their religious calendar or year was arranged according to lunar time, while their civil calendar was arranged according to solar or sun time. The Jewish feasts, and worship, and their Sabbaths were arranged according to lunar time; while their political and civil affairs were conducted according to solar time. To add force to these statements we shall introduce the following lengthy quotation from the *Complete English Concordance*:

"The Hebrews had their sacred and civil year; the former was for the celebration of their feasts and their religious ceremonies, which began with the month Nisan, or March; the latter was for the ordering of their political or civil affairs, which began in Tisri, or September.

"The ancient Hebrews had no particular names to express their months; they said, the first, second, third and so on. In Exod. 13:4, we find Moses makes mention of the month Abib, or the month of the young ears of corn, or of the new fruits, which is probably the name that the Egyptians gave the month which the Hebrews afterwards called Nisan, and which was the first month

of the holy year; everywhere else Moses makes out the months only by their order of succession which method is continued in the books of Joshua, Judges and Samuel * * * * After they came out of Egypt, they measured their months by the course of the moon, and then the first month was of thirty days, the next twenty-nine, and so on alternately. That which had thirty days was called a full or complete month: and that which had twenty-nine days was called incomplete or deficient. The new moon was always the beginning of the month, and that day they called Neomenia, new moon or new month.

"When it is said, that the Hebrew months answered to ours; that Nisan, for example, answered to March, it must be understood with some latitude: for lunar months can never be reduced exactly to solar ones. The vernal equinox falls in the month of March, according to the course of the solar year. But in the lunar year, the new moon will fall in the month of March and the full moon in the month of April. So that the Hebrew months will commonly answer to (parts of) two of our months and partake of both.

"The twelve lunar months making but three hundred and fifty-four days and six hours, the Jewish year was short of the Roman by twelve days. But to recover the equinoctial points again, from which this difference of the solar and lunar years would separate the new moon of the first month, the Jews took care every three years to intercalate (insert) a thirteenth month into their (religious) year, which they called ve-adar, or the second Adar. By this method their lunar year equaled their solar; because in thirty-six months, according to the sun, there would be thirty-seven according to the moon."

Hence, we see from the preceding, that in observing the seventh day Sabbath the Jews did not reckon time according to the same *method* God did when he rested on the seventh day from the beginning of creation. When it is said of God that he rested on the seventh day from the beginning of creation, it is evident that no reference whatever is had, either to solar or lunar time, for

neither the sun, nor the moon, nor the stars made their appearance until on the fourth day of creation.

But as these facts will be more fully developed as we progress in this investigation let us notice, in the next place the fact, that the Jews not only reckoned time according to a different *method*, in keeping their Sabbaths, but they also reckoned time from altogether a different *period* from which God reckoned when he rested on the seventh day. God rested on the seventh day, reckoning time from the beginning of creation, while the Jews were required to rest each succeeding seventh day, reckoning time from the beginning of the lunar month in which they left Egypt.

The departure of the children of Israel from bondage dated a new era in their history. Unlike anything which had ever occurred in their history, and just as though time had never been kept or computed by them at all, the Lord enjoined upon the Jews just prior to their exit from Egypt a particular *period* from which, in the future, they and their posterity were to reckon time. This period from which the Jews were to reckon time was fixed in positive, unmistakable language as follows: "The Lord spake unto Moses and Aaron in the land of Egypt, saying, this month shall be unto you the beginning of months: it shall be the first month of the year to you." Exod. 12: 1, 2.

According to this appointment of Jehovah,

the Jews regulated their feasts, their worship and their Sabbaths; for, as has been seen, "the new moon was always the beginning of the month and that day was called Neomenia, new moon, or new month." If the moon or month in which the children of Israel left Egypt was to them "the beginning of months, and the "the first month of the year" to them, as God said it should be, then evidently, in keeping their Sabbaths, they did not reckon time from the beginning of creation as God did when he rested on the seventh day, reckoning time from the beginning of creation, before either the sun, or moon or stars existed. From that *period* of time, the departure of the Israelites from bondage, the Jews now date their births, their marriages and all their religious affairs with as great accuracy as we date from the Christian era.

In the next place, let us ascertain as nearly as possible whether the seventh day Sabbath, observed by the Jews, is a continuation of the day on which God rested, or not. All Sabbath days are days of rest, but all days of rest are not Sabbath days. It is said that God rested on the seventh day and that the Jews were required to keep each succeeding seventh day as a "Sabbath of rest." This is true, but bear in mind that the *Greek* words *Sabbata* and *Sabbaton* which mean Sabbath in English and are so translated are nowhere, in the *Septuagint Greek Version* of the *Old*

Testament Scriptures, applied to the day on which God is said to have rested. The nearest approach to the day on which God rested being called a Sabbath or *the Sabbath* is the following:

Exodus 20:11: "For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

God might have "blessed" the seventh day Sabbath which he enjoined upon the Jews and "hallowed it" in view of the fact he *rested* on the seventh day from the beginning of creation and yet not have intimated to the least extent, that the day on which he rested was a *Sabbath day*. But we have before us the *Septuagint Greek Version* of the Old Testament Scriptures with a marginal rendering and neither in the *Greek* nor *English* does the word *Sabbaton* nor Sabbath occur, in Exodus 20:11, as just quoted above. The marginal rendering in the *Septuagint Version* reads thus: "For in six days the Lord made the heaven and the earth, and the sea and all things in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and hallowed it," not the Sabbath day, but the seventh day.

Sabatarians and Seventh Day Adventists lay stress upon the fact that God is said to have *rested* on the seventh day from his creative work. Let us notice this matter closely. The word *rest* when used with reference to God does not always mean

what it does when used with reference to man. Human beings and other animate creatures may really grow weary by reason of physical exhaustion and actually need rest in order to recuperate, but not so of God; he never grows weary or becomes tired that he needs rest in the sense we do. When it is said of God that he *rested* all that is meant, is, that he *ceased* from his creative work, and thus the *Greek* word *Katepausen*, is translated in the marginal rendering of the *Septuagint*: "And God finished on the sixth day his work which he had made, and he ceased on the seventh day from all his works which he made." Gen. 2:2. The Apostle Paul, in his epistle to the Hebrews, 4:10, uses the same *Greek* word, *Katepausen*, which King James' translators correctly translated *ceased*, as they should have done in Gen. 2:2. The Scripture is this: "For he that is entered into his rest, he also hath ceased (*Katepausen*) from his own works, as God did from his." Here King James' translators go back on their own translation of Gen. 2:2, and tell us clearly that God only *ceased* from his creative work on the seventh day from the beginning of creation.

Before we pass from this feature of the subject, however, let us notice the fact that when God finished his work of creation he did not rest just twenty-four hours, as did the Jews, and then resume his creative work again; his rest was an

eternal rest. He rested as much the next day, and the next, and so on, through all the subsequent ages as he did on the day he *ceased* from his creative work. The Jews, however, after resting twenty-four hours, returned to their weekly round of toil and thus through life. The day on which God rested or ceased from his creative work appears to have had a prophetic or typical import. Since his rest, or cessation from his creative work, was an *eternal rest* it beautifully illustrated and foreshadowed that never-ending Sabbath of rest all the children of God shall ultimately enjoy in heaven, when their toils and cares are, on earth all ended. "There remaineth, therefore, a rest (*Greek, Sabbata*) to the people of God." Heb. 4:9. See *Revised Version*.)

The day on which God *ceased* from his creative work, when he had "finished" it, may have been and doubtless was, in some sense, prophetic of the Jewish seventh day Sabbath, for God enjoins on the Jews the keeping of each succeeding seventh day as a Sabbath, on the ground that he had ceased from his creative work on the seventh day. .Exod. 20:10, 11.

The garden of Eden, "the tree of life," "the tree of the knowledge of good and evil," and Adam and Eve in their primeval innocence, unconscious of their nakedness, placed in this Edenic home with the injunction to "dress and keep it" and also to "be fruitful, and multiply, and replenish

the earth, and subdue it: and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth," were all highly prophetic and typical of that which should occur. It is evident that Adam and Eve could never carry out those requirements in the Garden of Eden. How could they have dominion over the fowls of the air and fishes of the sea and over every living thing that moveth upon the earth and they remain in Eden? In like manner the seventh day on which God *ceased* from his creative work which God "blessed" and "sanctified" while Adam and Eve were yet in the Garden of Eden was also highly prophetic. It is indeed difficult to see how Adam and Eve could have rested the next day after they were created. On the evening of the day preceding, they both stepped forth from the plastic hand of their Creator. If God gave them any instructions in regard to keeping the next day as a Sabbath the word of God gives us no account of it. They would have had to gather the fruit they expected to eat the next day, on the day they were created; for they were created on the sixth day. Nor can we imagine what Adam and Eve could have rested from, if they really kept a "Sabbath of rest" on the next day after they were created. Nor can we see any necessity for, nor philosophy in Adam and Eve keeping a "Sabbath of rest" during their sojourn in Eden. The necessity of their laboring

was not very great and the implements with which they were supplied were certainly of a very primitive character. It appears that their food consisted of fruits and vegetables which their Creator had furnished ready to their hands. It is hardly probable that Adam was placed under the necessity of performing either heavy mental or physical labor to keep up their wardrobes since both were naked and unconscious of it. They may have kept a "Sabbath of rest" in the Garden of Eden, but we do not believe they did, nor do we see how any one can.

Once more on this point: If God instituted the seventh day Sabbath in the Garden of Eden, and made the same binding on Adam and Eve to observe the next day after he created them, and intended that the seventh day should be observed in regular succession through all the coming ages, as a "Sabbath of rest," then it follows as a logical sequence, that we are not under law to Christ, but are still under the Adamic or Edenic law. See *Revised Version*. The passage of Scripture is this: "And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ that I might gain them that are without law." 1 Cor. 9:21.

The expression "*the law*," very nearly, or quite always has reference to the law of Moses, given at Sinai. Paul was not under "*the law*," yet he was under *law* to Christ; he was neither under the Adamic nor the Mosaic law. See chapter on *law* in this book.

CHAPTER II.

THE SIX DAYS OF CREATION.

Were the six days preceding the day on which God rested *identical* with, and of the same *duration* as the six days intervening between the Jewish seventh day Sabbaths? The author thinks that the six creative periods preceding the day on which God rested were not days of twenty-four hours each, as were the six days of labor intervening between Jewish Sabbath days. As a matter of fact there is but little likeness or similarity between those days. Sabbatarians take it for granted that because the six periods or cycles of time preceding the one on which it is said God *rested*, are spoken of as days, therefore, they must of necessity, have been days of twenty-four hours each. The word DAY, however, is so flexible and is used in the Scriptures with so many different meanings that apart from the context and the sense in which it is used in any passage of Scripture its meaning can hardly be told.

In interpreting the prophesy of Daniel 12:11-13, Seventh Day Adventists themselves make the "thousand, three hundred and thirty-five days," represent "one thousand, three hundred and thirty-five years;" also the following peculiar expression of Christ they think means three thousand years: "Go ye, and tell that fox, Behold, I cast out devils, and do cures today and tomorrow, and the third *day* I shall be perfected." Luke 13:32.

The two days during which Christ said he would "do cures," the Seventh Day Adventists say, represent two thousand years, and the "third" they say, represents the thousand years millennial reign of Christ on earth, during which time the devil will be bound. Rev. 20:1.

The fact is, the word *day* is used more frequently in the Scriptures, in a figurative sense, than it is in a literal sense. In a great number of instances the word day has reference to that portion of time in which the sun is shining above the horizon, and also, the word day, has reference, in a great many instances, to a period of twenty-four hours, or a solar day. In Deuteronomy, 11:1, the word which means day in the *original*, is translated by our English word "*alway*," and so in quite a number of instances. In the great commission, Matthew 28:19, 20, the word which means day in *Greek*, or days, is translated also, by our English word "*alway*." In numerous in-

stances throughout the Scriptures, as in the quotations just cited, the word *day* represents an indefinite period of time, as in the following examples: Ps. 37:13, "The Lord will laugh at him; for he seeth that his day is coming." Here the word *day* is put for an indefinite period of time. Also in Ps. 137:7, "Remember, O Lord, the children of Edom in the day of Jerusalem." An indefinite period of time is here had reference to, and not a solar day of twenty-four hours. Rom. 13:12, "The night is far spent, the day is at hand." Here the words night and day both are used in a figurative sense. Heb. 3:13, "While it is said, today if ye will hear my voice," etc. Here, again the word *day* evidently does not have reference to a solar day of twenty-four hours. Acts 17:31, "He hath appointed a day, in which he will judge the world," etc. No reference whatever is had here to a solar day of twenty-four hours, a part of which is night and a part of which the sun is shining above the horizon. All such expressions, throughout the Scriptures, and they are numerous, have reference to indefinite periods of time and not to solar days of twenty-four hours each. Hence we see the absurdity of clinging with deathlike tenacity to the idea that the six cycles or indefinite periods of time preceding the one on which God ceased from his creative work or rested, must, of necessity, have been days of twenty-four hours each, when there is not the slightest intimation that they were.

In regard to the preparatory stages through which this world passed during the six creative periods preceding man's occupancy, Dr. William Smith, D. D. LL. D., author of *Old and New Testament Histories*, Student Series, pp. 17-21, says:

"Its materials were fused by heat, the great sustaining power of all life; and from that state the outer portions hardened into what is called the world's crust, on the surface of which the vapors began to condense into water (Gen. 2:4-7), while they still shut out the light of heaven. This watery chaos is the stage from which the more detailed narrative begins. 'The earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.'"

"The duration of this chaos is not so much as hinted at; and the absence of chronological definition, which separates the first verse (of Gen. 1:1) from the third, was noticed by Hebrew scholars long before the discoveries of geology had revealed the earth's antiquity. It is quite clear that the Book of Genesis assigns no date for the epoch of creation. The successive steps by which 'the heavens and the earth rose out of chaos' are arranged in periods called 'days; and some who admit the indefinite duration of chaos, yet hold that these are natural days of twenty-four hours. But there are insuperable objections to this view; and the use of the word day for an indefinite period is extremely frequent in the Bible. How these periods of creation were defined, and what analogy they bear to natural days, is a question too wide to be discussed here.

"The following are the works assigned to each 'day:'

I. "On the first day went forth the word of God the creative fiat, as it has been well called, for 'He spoke and it was done'—'Let there be light, and light was.' Light broke over the face of chaos, we are not told from what source, but probably from the floating vapors being now sufficiently rare to be penetrated by the sun's light. It shone upon each part of the earth's surface that was exposed to it in turn, and so "God divided the light from

the darkness; and God called the light day, and the darkness he called night. And the evening and the morning were the first day.'

II. "As yet the watery vapors raised by intense heat formed an envelope of mist around the earth. They were now parted into two divisions, those which lie upon and hang about the surface of the earth, and those which float high above it. The blue heavens became visible, like a crystal vault, called a firmament (literally expanse) because its appearance is that of an outspread covering elsewhere likened to a tent. But the word chosen no more implies that the sky is a solid vault than it is a canvas tent. It forms, to the eye, the partition between the upper and lower heavens, between 'the waters under the firmament and the waters above the firmament.' Such was the work of the second day.

III. "Next began the tremendous upheavings and sinkings of the earth's crust, by the forces at work within it, which formed it into mountains and valleys, and provided channels and basins for the waters on the surface. These were now gathered into collections which were called seas, while the name of earth was applied, in a narrower sense than before, to the portions exposed above the waters. On these portions the germs of vegetation began at once to burst into life, forming grasses and fruit trees.

"These had their seed in themselves, after their kind. Here is the great law of reproduction according to the species, on which depends the order of the vegetable and animal kingdoms. This was the work of the third day.

IV. "On the fourth day, the sun and the moon were seen in the firmament of heaven. The fact of their previous creation is involved in the stability of the earth as a member of the solar system, as well as in the appearance of light on the fourth day, and of stars, many of which must have existed myriads of years before their light reached the earth, it is simply said: "He made the stars also,' not when he made them. In fact the 'fourth day' seems to mark the period during which the air was cleared of its thick vapors, by the action of the plants and other causes, so that the heavenly bodies became visible. Stress is laid on the ruling as well as lighting the day and night, God said: "Let them be for signs, and for seasons, and

for days and years!' They were designed, as they have ever since been used, to mark out the periods of human life; to inculcate the great lesson that there is a 'season, and a time to every purpose under the heaven.'

V. "Vegetables could live and flourish in the thick moist atmosphere; and the lower animal organism could already be associated with them, though they had not been mentioned as yet, because not outwardly visible. But now the animals appeared. First the waters teemed with the 'creeping things,' and the 'great sea monsters,' with fishes and reptiles. Birds were produced at the same time, and might have been seen flying over the waters and in the open firmament of heaven. This was the work of the fifth day.

VI. "The sixth day witnessed the creation of the higher animals and man. These were formed out of the earth, the chemical constituents of which are, in the main, the same as those of animal bodies. The latter, in fact, derive their materials from the vegetables, which first derived theirs from the earth and air and water; and all render back their gaseous and fluid components to air and water; and their solids to the earth. Man, the last created, for whom all the previous work was but a preparation, differed from all other creatures in being made like God, to whom God said, be fruitful and multiply and replenish the earth, and subdue it.'"

In addition to the instructive account just given from Dr. Wm. Smith, of the six cycles or periods of time, preceding man's occupancy of the earth, called *days*, the author would add this: Since the sun and moon and stars were given "for signs, and for seasons, and for days, and years," and did not make their appearance until on the fourth day of creation, how could those days prior to that time be solar days of twenty-four hours each? See Gen. 1:14-19.

Once more, and to put the matter fully at rest; should some one come before the public pro-

claiming that God created the heavens and the earth in ONE DAY, no doubt, all Sabbatarians and many others would laugh him to scorn, yet that one would proclaim the truth and just what the word of God declares. Notice closely: "These are the generations of the heavens and the earth when they were created, IN THE DAY that the Lord God made the earth and the heavens." Gen. 2:4. Hence we see that right in immediate connection with those Scriptures which speak of creation as being the result of six days creative work the same inspired writer, guided by the Holy Spirit, records the fact that the "*earth and the heavens*" were created in *one day*. We have just as much Scriptural authority to justify us in believing that God created the heavens and the earth in *one day*, according to solar time, as we have for believing God created the heavens and the earth in *six days*, according to solar time, and none for believing either.

"THE DAY" in which "the Lord God made the earth and the heavens," is equal to the "six days" in which he "finished the heavens and the earth," Gen. 1:31, from the fact, that things equal to the same thing are equal to each other. "*The day*" in which the Lord God created "the earth and the heavens" is certainly not equal to six solar days of twenty-four hours each; yet it is equal to the six days in which God "finished" "the heavens and the earth." Therefore, the six

days in which God "finished (created) the heavens and the earth" are not equal to six solar days of twenty-four hours each. This fact is demonstration itself demonstrated. In view then, of these irrefutable facts, we would say, away with the absurd, unreasonable and unscriptural idea that God created this world, together with the entire solar system, with all that pertains thereto, in six days of twenty-four hours each, a portion of which was night and a portion of which the sun was shining above the horizon, and yet the sun was not created until on the fourth day of creation.

CHAPTER III.

NO SUCCESSION OF SEVENTH DAY SABBATHS.

Has the seventh day as a "Sabbath of rest," come down to us in unbroken continuity, or succession, from the day on which God rested when he finished his work of creation? Seventh Day Adventists and all Sabbatarians maintain that it has. They claim that God rested on the seventh day and commanded that the seventh day be observed as a "Sabbath of rest" in commemoration of God's finished work of creation. This is a fair statement of their views on this subject, as set forth by their authors and those with whom the author of this book has held religious controversy. This idea is visionary and fanciful; it depends wholly on inference and supposition; it is wanting entirely in anything like positive proof. While Sabbatarians are forced to admit that the children of Israel did not keep the seventh day as a "Sabbath of rest," while in Egypt as slaves, yet they believe and teach that when God enjoined upon the Jews the observance of the seventh day

he so ordered and so arranged that they should begin its observance on the exact seventh day, in regular succession, from the day on which God rested when he finished his work of creation. While this is possible, yet we think it hardly probable. Any day may be regarded and spoken of as *a* seventh day, or as *the* seventh day; it is owing altogether as to the point of time from which one reckons or counts. For aught any uninspired person may know, the first day of the week observed by very nearly all Christians, throughout the world, as a day of worship, may be, as a matter of fact, the very day in regular succession from the day on which God rested when he finished his work of creation, if that day was a solar day. It is just as likely to be that day, as the seventh day observed by Adventists, is to be that day.

We know positively that God did not rest on the seventh day, either according to solar or lunar time, for neither the sun, nor the moon, nor the stars made their appearance until on the fourth day of creation. We know, also, that the Jews arranged their Sabbaths and worship according to lunar time. God reckoned time from the beginning of creation, while the Jews reckoned time from the beginning of the lunar month in which they left Egypt. Exod. 12: 1, 2, "And the Lord spake unto Moses and Aaron in the Land of Egypt, saying, this month shall be unto you the beginning of months: it shall be the first

month of the year unto you."

Each new moon was, with the Jews, an occasion of worship and sacrifice, and so important was this matter that men were appointed to herald with trumpets the first appearance of each new moon. David alludes to this custom as follows: "Blow up the trumpet in the new moon, on our solemn feast day." Ps. 81:3. Compare also the following instructions: "Also in the day of your gladness, and in your solemn days, and in the beginning of your months, ye shall blow with the trumpet over your burnt offerings, and over the sacrifices of your peace offerings." Num. 10:10. Also compare 1 Chron. 23:31; 2 Chron. 2:4, 31:3; Nehe. 10:33; Ezek. 3:5, and Ezek. 46:3.

Had the Jewish seventh day Sabbath been appointed on the day, in succession from the day on which God rested, it could not have remained on that day. The succession of seventh day Sabbaths would have been broken subsequently, almost innumerable times, and that, too, by God's own appointment, as that which is to follow will most abundantly prove.

The passover feast was a seven days' feast, and by positive law had to begin on the fourteenth day of the first month in every year. The first day of this feast is some times put for the entire feast, from the fact that on that day the passover lamb was eaten which had been killed and prepared the day preceding. The law governing the passover feast, in part, is as follows: "In the

first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month." Exod. 12:18. Not only was it the case that this annual feast had to begin on the fourteenth day of the first month, in every years, but the feast itself had also to remain in that particular *season* of the year in which it occurred when the children of Israel came out of Egypt.

"Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." Deut. 16:5, 6.

Again: "Thou shalt therefore keep this ordinance in his season from year year." Exod. 13:10. See also Num. 9:23.

Owing to the fact that the Jewish religious calendar or year consisted of three hundred and fifty-four days, or twelve lunar months, their sacred year fell short of real or solar time about twelve days. Hence the Jews were placed under the necessity of re-adjusting their sacred year annually and setting their time forward, about twelve days, else the passover feast would recede from that particular *season* of the year in which it was instituted, until within the course of time, it would occur in every month of the year. At

the rate of losing twelve days annually, the beginning of the Jewish sacred year would occur in every month of the solar year within about thirty years. But God provided against the passover feast drifting from the season of the year in which it had been instituted. Hence the moon or month in which harvest commenced ripening had to be always the first month of the year, and on the *fourteenth* day of this month, in every year, the passover feast had to occur. The reason of this was, that God required that the children of Israel should offer unto him, at this feast, "*on the morrow after the Sabbath,*" the first sheaf, or the first fruits of their harvest. This could not be done unless the passover feast was kept steadfastly in that particular *season* of the year in which harvest began to ripen. God commanded Moses to speak unto the children of Israel as follows:

"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Levit. 23:10-11.

The Jewish passover feast, like the polar star, was always in the same position. By divine appointment it had to commence on the *fourteenth day* of the first month in *every year*. The law respecting this matter is as follows: "In the first

month, on the fourteenth day of the month at even,' ye shall eat unleavened bread, until the one and twentieth day of the month at even." Exod. 12:18.

As will be shown conclusively, it was not only the case, that the passover feast had to commence on the fourteenth day of the first month in every year and this feast kept steadfastly in the exact season of the year in which it occurred when the children of Israel came out of Egypt but a *Sabbath day* had to occur annually on the same day.

We are aware of the fact that high critical authority maintains that the annual Sabbath which occurred during the passover feast occurred on the *second* day of the feast, and on the *fifteenth* day of the month, and not on the *first* day of the feast and *fourteenth* of the month. This idea is derived from the following Scriptures: "And in the fourteenth day of the first month is the passover of the Lord. And in the fifteenth day of this month is the feast; seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of servile work therein." Num. 28:16-18. This same Scripture is repeated almost word for word in Levit. 23:5-7. If by the expression, "in the fourteenth day of the first month is the passover of the Lord," is meant, that the paschal lamb was killed on that day, and if, by the expression, "in the fifteenth day of this month is the feast," is meant, that the paschal lamb which

had been killed the day preceding was eaten, then it follows without a doubt that the Sabbath and first day of the passover feast, occurred on the fifteenth day of the month. This view of the matter, however appears to contravene the positive statement previously quoted that "*In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.*" This seeming discrepancy may have arisen by reason of the blending of solar time with lunar time, for the Jews did not adopt lunar time until after they came out of Egypt, for as servants, they could not have a calendar of their own. Under the word *month*, in the *Complete English Concordance*, we have the following statement: "After they came out of Egypt, they measured their months by the course of the moon."

The Jews were required to celebrate their Sabbaths from "even unto even." Levit. 23:32. This, however, is an indefinite expression; we cannot tell by the expression, "from even unto even," just exactly the point of time meant, whether from the beginning or the ending of the evening. The law fixed the time for killing the paschal lamb as follows: "Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee; but at the place the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that

thou camest forth out of Egypt." Deut. 16:5-6. The expression "at the going down of the sun" is also an indefinite expression, for the sun may be regarded, very correctly, as "going down" from high noon until it disappears behind the western horizon. According to the *Hebrew*, as explained in a marginal note, both in King James' Translation and the *Revised Version*, the expression, "at even," really means "*between two evenings*." The following passage of Scripture thus translated would certainly give light as to the time during which the paschal lamb might be killed: "The whole assembly of the congregation of Israel shall kill it *between the two evenings*." Exod. 12:6. "Christ our passover," 1 Cor. 5:7, who was "sacrificed for us," died upon the cross, no doubt, just about the time it was customary to kill the paschal lamb, which was typical of his death. Matthew is, indeed, very explicit. He says: "Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, Lama Sa-bach tha-ni, My God, My God, why hast thou forsaken me?" Mat. 27:45, 46. The expressions, "the sixth hour," and "the ninth hour" of the day are not to be understood as having any reference to a day of twenty-four hours, but merely to that portion of time while the sun is shining above the horizon, so often in the Scriptures, and according to common usage now, called *a day*. According to this cal-

culatation which is in accord with scholars and commentators generally, Christ died about three o'clock in the evening preceding the passover feast, which occurred shortly after sun-down or just after the beginning of the fourteenth day of the month, as the law required. "In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even." Exod. 12:18. Of course, the order was the killing of the paschal lamb, the preparation for the feast and then the participation in the same, but in the case of Christ, upon that occasion, the order was reversed and he was placed under the necessity of participating, with the disciples, in the passover feast on the night preceding, in order that he might take the place of the paschal lamb the next evening and die for lost sinners just at the time the lamb "without spot," typical of himself, was being slain; for Christ did not partake of the passover after his death as did the Jews who were not his disciples.

During the passover feast only one regular seventh day Sabbath could occur, for the passover feast was a seven days' feast. By reason of the following Scripture some, apparently become confused and conclude that the Sabbath, which occurred during the passover feast occurred on the fifteenth day of the month and not on the fourteenth day. The Scripture is this: "On the fifteenth day of the same month is the

feast of unleavened bread unto the Lord: Seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work therein." Levit. 23:5, 6.

The statements contained in the Scripture just quoted are modified by the verse immediately preceding, as follows: "In the fourteenth day of the first month at even is the Lord's passover." Is "the Lord's passover," mentioned in the fifth verse, the same as "the feast of unleavened bread" mentioned in the sixth verse? Certainly. Notice "In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even." Exod. 12:18. Again. "Now the feast of unleavened bread drew nigh, which is called the passover." Luke 22:1. From the night the death angel passed over Egypt, until, in the wilderness at Sinai, one year later, on the fourteenth day of the first month of the second year and in the same *season* of the year, did the children of Israel celebrate another passover. On account of the following Scripture being so very concise we will place it before the reader because it is instructive, though lengthy.

"And the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, Let the children of Israel also keep the passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof shall ye keep it. And Moses spake unto the children of Israel, that they should keep the passover. And they kept the

passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel." Num. 9:1-5.

Since the passover feast was a seven days' feast, any day of the feast could very appropriately be spoken of as "the feast of unleavened bread," or "the Lord's passover." The seventh day of the feast as spoken of as "a feast of the Lord," Exod. 13:6, and very nearly, or quite, all the other days, of the seven days' feast, are spoken of in like manner; but those expressions applied to those other days of the feast, by no means prove that the feast commenced on those days, for it did not. Since the passover feast was instituted as a memorial of the deliverance of the children of Israel from bondage, the very day on which the feast was to be celebrated was itself essential to a proper understanding of the import of the ordinance, both in its commemorative aspect, as well as in its typical bearing upon the mission of Christ. God said to the children of Israel, through Moses:

"And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations." Exod. 12:14, 18, 42.

This quotation clears away all doubt and puts the matter at rest, that the passover feast was

instituted on the night of the *fourteenth day* of the first month of the year, that God intended that this feast should be subsequently celebrated on the night of the fourteenth day of the first month in every year. The law required that the paschal lamb, so highly typical of "the Lamb of God, which taketh away the sin of the world," should be eaten at night, on the evening of the fourteenth day of the month. See Exod. 12:18, Levit. 23:5 and Num. 28:16.

On the first and last days of this feast there were to be holy convocations or assemblies and the people were to refrain from servile work which was true of all Sabbath days associated with feasts. "And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you." Exod. 12:16. See Levit. 23:7; Num. 28:18, 28. That there were holy convocations on all the Sabbath days associated with feasts see the following Scripture: "Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the Lord, which ye shall proclaim *to be* holy convocations, *even these are* my feasts. Six days shall work be done: but the seventh day *is* the Sabbath of rest, an holy convocation; ye shall do no work *therein*, it *is* the Sabbath of the Lord in all your dwellings." Levit. 23:2-3.

While convocations or assemblies convened

on days which were not Sabbath days, yet on all Sabbath days which occurred on annual feasts the people assembled for worship. During the passover feast only one regular seventh day Sabbath could occur, for the feast was a seven days feast. The regular seventh day Sabbath in the third verse, just quoted is not called the seventh day because it occurred on the seventh day of the feast, but because it was the "seventh day" in regular succession from the beginning of the first month, and also, of the year, the point from which the Jews reckoned time and according to which they regulated their Sabbaths, their feasts and their worship. See Exod. 12:1-2. But so far as the leading point of our contention is concerned, it is immaterial whether the Sabbath occurred on the first day of the feast or on the seventh day, annually, the result would be the same; the calendar would have to be adjusted so as to allow this. *This would break the succession of seventh day Sabbaths every year.* And if, as some suppose a Sabbath occurred annually on the fifteenth day of the first month in each year the result would still be the same; for it is impossible to cause a Sabbath to occur consecutively every seventh day in the year, and then occur on a certain day in a certain month annually.

But since the law required that the first fruits of the harvest should be offered unto the Lord during the passover feast, annually, "on the

morrow after the Sabbath," (Levit. 23:10-11) it follows of necessity, that the offering could not have been made on the day following the seventh day of the feast, for on the evening of the seventh day the feast ended. It follows therefore that the offering was made on the day following the first day of the feast, since the first day of the feast and the seventh day, each, had holy convocations in common with the Sabbath and no other days of the feast had. This fixes the Sabbath unerringly certain *on the fourteenth day of the first month in every year and on the first day of the feast*. It would be impossible to do this without re-arranging the calendar annually and this would break the succession of seventh day Sabbaths every year.

According to our measurement of time we drift away from the starting point of a solar year five hours, forty-eight minutes and forty-eight seconds annually and have to adjust our time by adding one day every four years, hence we have what is called "leap-year," but we cannot pursue this line of thought farther, just now, tempting as it is. The same conclusion is reached again, by another course of reasoning.

The law of Moses did not allow that any physical or servile work should be engaged in upon the Sabbath day. This fact necessitated the killing of the paschal lamb and the preparation of all food, necessary to be used on the Sabbath, on the day preceding. Not even so much as fires were to

be kindled. The Lord said: "Ye shall kindle no fire throughout your habitations upon the Sabbath day." Exod. 35:3. Again. "And it came to pass, that on the sixth day they gathered twice as much bread (manna) two omers for one man, and all the rulers of the congregation came and told Moses. And he said, this is that which the Lord hath said, tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Exod. 16:22-23. This sixth day, just preceding the Jewish Sabbath, is called, in the New Testament, "the preparation day." On this day the paschal lamb was killed and prepared and on this day Christ was crucified and on the seventh day Sabbath he lay in the tomb. The following Scriptures, on this point, are conclusive. "And that day was the preparation, and the Sabbath drew on." Luke 23:54. This sixth day of the week on which Christ was crucified was the thirteenth day of the lunar month Nisan or Abib, (as the month was variously called) and the first month in the Jewish religious year; for the pass-over feast, as has been seen, had to occur on the *fourteenth day* of the *first month* in every year. Still farther on this point. "And now when even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Aramathea, an honorable counselor, which also waited for the kingdom of God, came, and went boldly unto

Pilate, and craved the body of Jesus." Mark 15: 42. John's account is as follows: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that day was an high day) besought Pilate that their legs might be broken, and that they might be taken away." John 19:31. Why should the Sabbath day just following the crucifixion of Christ have been regarded as an "high day" any more than any other Sabbath day? Simply this: This day was not only a Sabbath day, but it was the fourteenth day of the first month in the Jewish religious year, the day on which the Jews partook of the passover feast in commemoration of their exit from Egyptian bondage.

As has been said, the Jewish seventh day Sabbath and the passover feast were like the polar star, always in position and always together on the fourteenth day of the first month in every year; and both alike commemorative of one of the greatest events which ever occurred in the annals of Jewish history—the deliverance of the children of Israel from Egyptian bondage. Well might the inspired writer speak of that day as being "an high day." That the passover feast and the seventh day Sabbath were both commemorative of the deliverance of the children of Israel from bondage see the following Scriptures: "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout

your generations; ye shall keep it a feast by an ordinance for ever." Exod. 12:14. *Memorial*, says *Webster*, "Serving to preserve remembrance; commemorative; contained in memory."

The Jewish seventh day Sabbath was instituted for this very purpose, as well as for a day of rest. Notice closely. This quotation is from the decalogue: "Six days thou shalt labour, and do all thy work: but the seventh day *is* the Sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:13-15.

The seventh day Sabbath was a weekly memorial, to the children of Israel, of their departure from Egypt, while the passover was an annual memorial of the death angel passing over the land of Egypt and smiting the first-born of the Egyptians with death and liberating the Israelites. Exod. 12:13, 23 "And when I see the blood I will pass over you." Exod. 12:17, 51. "And it came to pass, the self-same day, that the Lord did bring the children of Israel out of the land of Egypt by

their armies." The reason God assigned, in the decalogue for requiring, the Jews to keep the seventh day Sabbath, would have been utterly meaningless, either to Adam or the Gentiles who were never in bondage in Egypt. How would it have sounded to either, had God announced to them as follows: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." "Remember," says *Webster*, "is to bring to remembrance," while the word "therefore," says the same authority is, "For that or this reason, referring to something previously stated." Hence the reason God himself assigns for requiring the Jews to observe the seventh day Sabbath was to bring to their *remembrance* the fact that by a "mighty hand" and a "stretched out arm" he had brought them out of the land of Egypt. But, to return from this slight digression, yet one which was necessary.

The first fruits of the harvest which were offered "unto the Lord," annually at the passover feast," on the morrow after the Sabbath," foreshadowed or was typical of Christ, who by his resurrection from the dead became "the first fruits of them that slept." So reasoned the Apostle Paul when he said, "But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15:20-23. As all very well

know Christ lay in the tomb during the entire Jewish Sabbath and arose from the dead early on the morning of the first day of the week or on "the morrow after the Sabbath." See Matt. 28:1; Mark 16:1; Luke 24:1, and John 20:1. From the preceding we learn the following facts:

1. That the Jews had both a sacred and a civil calendar, and that their Sabbaths, their feasts and their worship were all arranged according to their religious calendar, while their civil and political affairs were arranged according to their civil calendar. See *Complete English Concordance*, under the word *month*.

2. The Jewish sacred year was twelve days short of the solar year, and had to be so adjusted as to allow the *first month* to occur at the *beginning of harvest*, the same season of the year in which it was instituted. Deut. 16:5-6; Exod. 13:10; Num. 9:2-3.

3. The necessity of the passover feast being kept in the exact *season* of that year in which it was instituted grew out of the fact, that God required the Jews to offer unto him, at this feast, "on the morrow after the Sabbath," the first fruits of their harvest. Levit. 23:10-11.

4. Not only did the law of Moses require that the month, or moon, in which harvest occurred should be the first month in each year, but the law required also, that the passover feast should begin on the fourteenth day of this first

month annually. Exod. 12:1-2; 12:18; Levit. 23:5; Num. 9:2-3.

5. The fact that no manner of servile work was allowed either on the *first day* of the passover feast or on the Sabbath day show conclusively that the first day of each passover feast had to be a Sabbath day; for preparation for both alike had to be made the day preceding. Exod. 31:15; Exod. 12:16. A Sabbath day had to occur during the passover feast, for it was a seven days' feast, and yet, there was only one preparation day and that was the day preceding the first day of the feast.

CHAPTER IV.

DIFFERENT SABBATHS AND SABBATIC PERIODS.

We shall now proceed to bring under review other Sabbatic periods and days, which were made just as binding upon the children of Israel to observe as the seventh day Sabbath was; they were all alike, enjoined by the law of Moses from Mount Sinai. One of the most peculiar freaks upon the part of Seventh Day Adventists imaginable, is, the persistency with which they urge the keeping of the seventh day Sabbath while at the same time they are profoundly indifferent in regard to the keeping of all or any of the other Sabbaths or Sabbatic periods. Consistency is said to be a jewel, but Seventh Day Adventists are certainly wanting in regard to this rare treasure. Let us notice—

I. FOUR EXTRA, ANNUAL SABBATH DAYS, which stand peculiarly and prominently in a class to themselves. Those extra Sabbath days must occur respectively, according to the law, on the

first, tenth, and fifteenth and twenty-first days of TISRI, annually. *Tisri* was the first month in the Jewish civil calendar and answered to a portion of September and October, according to the Roman measurement of time. The Jews so adjusted their sacred calendar as to cause the *first day* of the *seventh month* of their sacred year, to occur on the *first day* of the *first month* of their civil year. Jewish sacred months were lunar months and were announced, as has been explained, by the blowing of trumpets. Those two months could be adjusted very easily so as to correspond, by refraining from blowing the trumpets until on the first day of the civil month, *Tisri*, had come; for lunar months were never supposed, nor reckoned to have commenced, until the trumpets were sounded, proclaiming the fact.

These four special annual Sabbath days occurring respectively on the *first, tenth, fifteenth* and *twenty-first* days of the seventh month according to their sacred calendar ~~and~~ assisted the Jews in regulating their worship and holding steadfastly their feasts in the particular seasons of the year God appointed them.

Here were those immovable annual Sabbath days with services differing from each other and the services of each differing from those of the regular seventh day Sabbath. Of necessity the seventh day Sabbath which occurred consecutively every seventh day would frequently occur on those

immovable special Sabbath days; it could not possibly be otherwise, consequently the observance of one or the other, as prescribed by law, would be rendered *null* and *void*. It takes no philosopher to see and understand these facts. A special law may nullify, or set aside a general law in regard to a certain matter, should the two conflict, but the general law could not nullify or render void a special law, else, there would be no use in enacting the special law. Some critics have tried to provide against their religious calendar so as to allow a regular seventh day Sabbath to occur on the first day of the month. But this would not obviate the difficulty, for they would have to adjust again and again to cause a Sabbath to occur on the *tenth*, *fifteenth*, and *twenty-first* days of the same month. But even if they did not thus adjust their calendar their Sabbaths would be sure to conflict and one nullify the other. Dr. Wm. Smith very modestly says: "The opinion, that the calendar was so arranged as to make the first of Nisan, and therefore the fifteenth, fall on the weekly Sabbath, deserves consideration." Note at bottom of page 263, Old Test. Hist. Student Series. But still, the suggested arrangement would not provide against a conflict with the annual Sabbath which occurred on the great day of atonement (the tenth of the month) and the greatest of all Jewish feast days. Nothing could possibly conflict with the great day of atonement which was a fixed annual Sabbath day and yet the

calendar must be readjusted or there would be sure to be a conflict and the consequent result, the seventh day Sabbath would be nullified, for the services of the two Sabbaths were altogether different as prescribed by the law. In either case the succession of seventh day Sabbaths would inevitably be broken.

Here follows the Scriptural account of those Sabbath days: "And the Lord spake unto Moses, saying, speak unto the children of Israel, saying, in the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord." Levit. 23:23-25. Comment is unnecessary.

Here follows the Scriptural account of the day of atonement and the Sabbath which occurred on the tenth day of the same month just mentioned. The account is given thus: "And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls and offer an offering made by fire unto the Lord. And ye shall do no work in that day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day,

the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbaths.

Here follows the Scriptural account of the seven days' feast of tabernacles, or tent, kept by the Jews in commemoration of the children of Israel dwelling in tents during their wilderness journey. See Levit. 23:42-43. Leaving off the account of the various sacrifices and offerings we have briefly the following: "Also in the fifteenth day of the seventh month when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath." Levit. 23:39. Since the feast of tabernacles was a seven days' feast as several times mentioned in the Scriptures, the "eighth" day was reckoned from and included the day preceding, a common Jewish method of reckoning time. This would cause the last mentioned Sabbath to occur on the twenty-first day of the month, yet the result would be the same, should it occur annually on the twenty-second day of the month. No wonder Seventh Day Adventists let those annual Sabbath days alone; they thoroughly uproot their unscriptural idea of the seventh day Sabbath coming down to us in unbroken continuity.

To the pious Jew the day of atonement was almost the day of all days, so much so they called it "THE DAY." In their dispersed condition now, among the nations of the earth they have ceased to have but little regard for any of their Sabbath days, or Sabbatic periods, but they still hold with tenacity and observe annually, at the same season of the year they formerly did, the day of *atonement* and the Sabbath which occurs on that day.

Several years past, while waiting at a depot for a train, the writer conversed, for a short time, with a refined, elegantly dressed lady; she was a Jewess and on her way to Memphis, Tennessee, to attend the services in the synagogue on the day of atonement. She said that it was a most "solemn occasion" to all true Jews and repeated the expression several times and the souls of all true Jews she said would really be "afflicted" as the law of God required. When she uttered those expressions her appearance and manner of speech indicated that she was full of piety and humble devotion. Why do Seventh Day Adventists prate so much about the Jewish seventh day Sabbath and at the same time utterly ignore the day of atonement, the greatest of all Jewish Sabbath days? They are under just as great obligations to keep the one as the other.

II. Let us notice in the next place, THE SABBATIC MONTH. Dr. Wm. Smith, in his *Old and New Testament Histories*, Students' Series, p. 257, says:

The month of Tisri, being the seventh of the ecclesiastical, and the first of the civil year, had a kind of Sabbatic character. The calendar was so arranged that its first day fell on a Sabbath (that no doubt, next after the new moon) and this, the civil **New Year's Day**, was ushered in by the blowing of trumpets, and was called the Feast of Trumpets. It was a holy convocation; and it had its special sacrifices, in addition to those of other new moons, namely, for the burnt offering, a young bull-ock, a ram, and seven lambs with a meat and drink offering, and a young goat for a sin offering. This month was also marked by the great Day of Atonement on the tenth, and the Feast of Tabernacles, the greatest of the whole year, which lasted from the fifteenth to the twenty-second of the month. Thus it completed the Sabbatic cycle of seven months, in which all the great festivals were kept. Levit. 23:24-44, and Num. 29:6, 12.

God wisely arranged that the Sabbatic month should occur at the Autumnal equinox, at the close of the entire harvest, when the people could very easily spare one month in rest and worship. Seventh Day Adventists are under just as great obligations to keep the Sabbatic seventh months as they are to keep the seventh day Sabbath, yet they care nothing about the former.

III. The SABBATIC YEAR. The Scriptural account of the Sabbatic year is as follows: "And the Lord spake unto the children of Israel and said unto them, when ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord. Six years thou shalt sow thy field, and six years shalt thou prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which grow

eth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the Sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be meat." Levit. 25:1-7. Exod. 23:10-12.

On account of the children of Israel failing to keep the Sabbatic year, together with the other Sabbaths, God meted out to them a fearful retribution. Levit. 26:34. 2 Chron. 36:21. The Jews were under as great obligations to keep the Sabbatic seventh year as they were to keep the seventh day Sabbath. If the seventh day Sabbath is binding upon the Gentiles to observe, so also is the Sabbatic seventh year, for both alike were enjoined by the law of Moses, as given upon Mount Sinai. Levit. 25:1-2 and Nehe. 9:13-14.

The Sabbatic year was, indeed, a grand and glorious year, to the Jews. The poor had free access to the voluntary fruits and products which grew of their own accord; unpaid debts were canceled, captives given their liberty, lands forfeited reverted back to the former owners and all Jewish slaves set free. Well might the Sabbatic year be called, as it truly was, "the Year of Release." Deut. 15:1-11, 12-18. The Sabbatic year also had a beautiful and instructive prophetic bearing. With the Sabbatic year and its glorious results,

full in his mind, Isaiah spake, in beautiful prophetic terms, of the mission of the coming Messiah when he said: "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn; to appoint unto them that mourn in Zion, the oil of joy for mourning, the garment of praise for the spirit of heaviness that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61:1-3. Christ quoted and applied Israel's prophetic language to himself as follows: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18-19. Why do not Seventh Day Adventists urge upon Gentiles the necessity of keeping the Jewish Sabbatic Seventh Year, as well as the Jewish seventh day Sabbath? It is certainly as binding while its prophetic import appears to point more clearly to the mission of Christ and to the gospel dispensation, by far, than the seventh day Sabbath does. The Sabbatic Seventh Year was *prophetic* and *pros-*

Isaiah's

pective in its import while the seventh day Sabbath was *retrospective* and *commemorative*. The former was highly prophetic of the mission of Christ while the latter pointed back to the deliverance of the children of Israel from bondage and was of only special interest to the Jews.

IV. The YEAR OF JUBILEE, or the Fiftieth Year, was also a Sabbatic year; and partook, to a very great extent, of the character of the Sabbatic year which occurred every seventh year. Just at the conclusion of the instructions given by Moses in regard to the Sabbatic seventh year, the inspired Lawgiver gave a minute account of the requirements of Jehovah respecting the Sabbatic year, called the Year of Jubilee. The account is as follows: "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man to his possession, and ye shall return every man unto his family. A jubilee shall the fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the

jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's land, ye shall not oppress one another: according to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee: according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years shalt thou diminish the price of it: for according to the number of the years of fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord thy God." Levit. 25:8-17.

Such is the inspired account of the year of jubilee or the Sabbatic fiftieth year, which like the other Jewish Sabbaths, was enjoined upon the children of Israel from Mount Sinai, and is just as binding on us to observe as is the seventh day Sabbath; for the authority by which one of those Sabbaths is enforced is the authority by which all of them are enforced. If one of those Jewish Sabbaths is binding on us to observe now so are all of them; from this there is no escape. In such a case we are fully under the law of Moses and are full-fledged legalists.

Let no one pay the least attention to the pretensions of Seventh Day Adventists, in regard to Sabbath keeping, until they can give a satisfac-

tory reason for keeping only *one* Jewish Sabbath and neglecting all the others, when all are enforced by the same authority. Let them show how it is, that *one* Jewish Sabbath is still in force while all the others have been abrogated.

God said, "Speak unto the children of Israel, saying, Verily my Sabbaths ye shall keep." Exod. 31:13. "Ye shall fear every man his mother, and his father, and keep my Sabbaths." Levit. 19:3. "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." Levit. 26:2. "I gave them my Sabbaths, to be a sign between me and them." Ezek. 20:12. Verse 13, of the same chapter. "My Sabbaths they greatly polluted." Verse 16, of the same chapter. "Polluted my Sabbaths." "Have profaned my Sabbaths." Ezek. 23:38. "Thou hast despised my holy things, and hast polluted my Sabbaths." Ezek. 44:24. Thus, with equal force, in numerous other passages of Scripture, God urged upon the Jews the necessity of keeping all his Sabbaths. Adventists and Sabbatharians are living at a poor dying rate in professing to keep only one Jewish Sabbath while boldly disregarding all the others.

CHAPTER V.

THE ORIGIN OF THE SEVENTH DAY SABBATH. .

In the development of the subject thus far, a new line of thought has been offered and critical attention has been given to passages of Scripture hitherto carelessly omitted or supposed to have but little or no bearing on the Sabbath question. It is confidently expected that by means of the preceding exposition the candid inquirer shall have gained a vantage ground from which he can view the Sabbath question with clearer vision and in a light he otherwise could not. Comparatively a few more strokes of the pen are all that is necessary to show clearly and positively the *origin* of the seventh day Sabbath.

The first recorded mention of the word Sabbath in our English Scriptures and also the first recorded mention of *Sabbata*, in the *Septuagint Greek*, are to be found in Exod. 16:23, over two thousand five hundred years this side of creation. As strange as it may appear to the reader, yet it is true, the word *Sabbath* in the inspired *original*

Scriptures is nowhere applied to the day on which God is said to have rested. All Sabbath days are, in a certain sense rest days, but all rest days are not Sabbath days. As has been seen, God ceased from his creative work on the seventh day, but that day is nowhere, in God's word called a *Sabbath*. Why was this? Simply because that day was not a Sabbath day.

God instituted the seventh day Sabbath in the wilderness after the children of Israel left Egypt and in connection with granting to the Israelites manna or "bread from heaven."

The account is narrated as follows: "Then said the Lord unto Moses, behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." *Exod. 16:4-5*. We know positively that the seventh day Sabbath was instituted at this *time* and *place* from the fact Moses himself referred to this occasion in the twenty-second and twenty-third verses of the same chapter in such a way as to leave no doubt that the Jewish seventh day Sabbath had its origin in connection with granting to the children of Israel manna from heaven. Reference to this occasion as being the time when the seventh day Sabbath was instituted is as follows: "And it came to pass, that on the

sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, this is that which the Lord hath said, tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Exod. 16:22-23.

Anyone can see from the account given by Moses that the Sabbath and the necessary preparations for it were entirely new to the children of Israel, if not why should "the rulers of the congregation" go to Moses in regard to the matter?

The observance of the Sabbath was evidently as new to the Israelites as the giving of manna itself was. So far as the inspired record is concerned not one word had been spoken nor line written in regard to the keeping of a Sabbath day prior to the giving of manna. The fact that the seventh day Sabbath was instituted in connection with the giving of manna to the Jews in the wilderness is as clear as demonstration.

By pursuing other lines of thought with reference to the *origin* of the seventh day Sabbath we will find ourselves still inevitably shut up to the same conclusion as already reached.

Was the seventh day Sabbath instituted in the Garden of Eden and given first to Adam and did Adam and Eve prepare their food on the day they were created, according to the law of the

Jewish Sabbath, so as to rest upon the coming Sabbath the next day after their creation? Since God did not anticipate the coming Sabbath by making it known before hand and since the day was not yet "sanctified" or rather "hallowed," now could Adam and Eve be prepared to celebrate the first Sabbath, if the day on which God ceased from his creative work was really a Sabbath day? If Adam and Eve celebrated a Sabbath in Eden was that Edenic Sabbath commemorative of any event or binding upon the Jews? If all the pious from Adam down to the deliverance of the children of Israel from bondage observed the seventh day Sabbath why is it that the Bible is as silent as the grave in regard to the matter for over twenty-five hundred years? but after the Israelites left Egypt it is not only commanded but enforced by positive law with severe penalties for disobedience. Or was the seventh day Sabbath instituted among the Gentiles and subsequently enjoined upon the Jews? or was it instituted among the Jews and then given to the Gentiles, or is it not rather a purely Jewish ordinance, as much so as the Sabbatic seventh month, or the Sabbatic seventh year, or the Sabbatic fiftieth year or the year of jubilee?

All through the Old Testament Scriptures the Gentiles are denounced, time and again for almost innumerable kinds of sins, but not one time are they admonished, rebuked, threatened nor chastised with reference either to keeping or not keep-

ing the seventh day Sabbath, or any other kind of a Sabbath. But after the children of Israel came out of Egypt and violated God's commands and laws respecting his Sabbaths God chastised them sorely, even to the extent of suffering their enemies to subjugate and carry them into captivity and devastate their country and destroy their beautiful temple. The following is a graphic account of the punishment meted out to the Jews for not keeping the Sabbaths God had commanded them to observe. God said, "I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest and enjoy her Sabbaths. As long as it lieth desolate shall it rest; because it did not rest in your Sabbaths, when ye dwelt upon it." Levit. 26:33-35. The following is an account of the fulfilment of the prophecy just quoted: "And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfill the word of the Lord by the mouth of Jeremiah, until the land has enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfill three score and ten years." 2 Chron. 36: 20, 21.

The Gentiles, never at any time in the world's

history kept the seventh day Sabbath, and yet God never even so much as rebuked them for not keeping it. If the seventh day Sabbath was just as binding upon the Gentiles as it was upon the Jews to observe, why did God not chastise them for not keeping it as he did the Israelites when they violated his commands respecting his Sabbaths? Upon the other hand, if God had made the keeping of his Sabbaths binding upon the Jews prior to their exit from bondage as he did after they left Egypt, why did he not warn, rebuke or chastise them before as well as after they came out of bondage? So far from chastising his people for not keeping his Sabbaths prior to their exit from bondage, God never even required the Jews to keep any kind of a Sabbath until after they left Egypt. Hence we see, 1. That God never at any time made binding upon the Gentiles the observance of the seventh day Sabbath. 2. That the Jews were not required to keep the seventh day Sabbath until after they left Egypt. And 3. That all the Sabbaths which God enjoined upon the children of Israel to observe were purely Jewish institutions. God said, "I give them (the Jews) my Sabbaths." Ezek. 20:12. "The Lord hath given you (the Jews) the Sabbath." Exod. 16:29. "Speak unto the children of Israel, saying, my Sabbaths ye shall keep." Exod. 31:13.

The *object* for which the seventh day Sabbath was instituted, forbids the idea that the day

had previously been made binding upon the Jews to observe. The seventh day Sabbath was *commemorative* of the departure of the children of Israel from bondage, and for this reason they were required to keep that day. It would have been as inappropriate for the Jews to have kept that day prior to their exit from bondage as it would be for the Gentile to keep that day now. It would sound ludicrous to urge upon the Gentiles the observance of the seventh day Sabbath on the same ground the Jews were required to observe it. Notice. "Remember that thou wast a servant in the land of Egypt, and that through a mighty hand and by a stretched out arm, the Lord thy God brought thee out thence; therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:15. The idea entertained by Sabbatharians that the seventh day Sabbath is binding on the Gentiles to keep is one of the most absurd. There is not the least semblance of Scriptural authority for such an idea. It would be inappropriate for others than Jews to observe the seventh day Sabbath from the fact that day was *commemorative* of the departure of the children of Israel from bondage and was enjoined on them for this purpose. Each returning Sabbath day was intended to bring to their remembrance the fact that God had, by a "mighty hand," and by "a stretched out arm," delivered them from the bondage of Egypt.

The fact that God rested or ceased from his creative work on the seventh day from the beginning of creation is urged as an incentive to prompt the Jews to keep each succeeding Sabbath day made binding upon them; the day on which God rested, however, being *prophetic*, while the day on which the Israelites were required to rest being *commemorative* and *retrospective in its* import. Exod. 20:10, 11, and Deut. 5:15.

CHAPTER VI.

THE FOURTH COMMAND IN THE DECALOGUE, ITS NATURE.

Is the fourth command in the decalogue, the one enforcing the observance of the seventh day Sabbath, of the same *nature* as the other commands are? We take the negative of the question just stated and shall endeavor to show that in *nature* or *character* the fourth command is unlike the other nine. This position is more stoutly contested by Seventh Day Adventists than possibly any other position urged in opposition to the observance of the seventh day Sabbath. It is said, "here stands this command enforcing the observance of the seventh day Sabbath right in the midst of those moral commands which are admitted by all to be binding on us now; if one of the ten commandments has been abrogated why not all? or, if nine of the ten commandments are still in force why not the other command also? Sabbatharians themselves cannot state their position re-

specting this matter more plausibly than is here stated, but as plausible as it appears it does not follow by any means that the seventh day Sabbath is still in force or is binding on us now. Just as appropriately and with equal force and logic a reverse statement can be made as follows: Here stand the ten commandments immediately associated with almost innumerable other commands, rites and ceremonies which Adventists themselves admit have long since passed away and are not binding on any one now, Jews nor Gentiles; if those other commands, rites, and ceremonies have long since passed away, as all admit, why not also all of the ten commandments? Or, if the ten commandments are all still in force, why not those commands enforcing circumcision, sacrifices of various kinds, paying tithes, the laws regulating and enforcing the Jewish priesthood, the temple service, the Jewish annual feasts, laws respecting the Sabbaths, laws respecting cleanliness, diseases, purifications, laws civil, religious and political, etc., etc., all in force and binding upon Jews and Gentiles alike now? All those commands, rites, ceremonies and duties binding upon the Jews, at one time, stand immediately associated with the ten commandments, in the book of Exodus and elsewhere.

As Christ entered into a certain village, ten lepers met him and he healed every one of them. One of them "turned back and with a loud voice

giorified God." Luke 17:11-15. Might as reasonably say, here were ten leprous persons healed, nine of them were Jews and only one of them a Samaritan, why not that one a Jew, too, since all the others were? The nature or character of the nine Jews could no more change the nature or character of the one Samaritan, into that of a Jew, than the nine moral commands in the decalogue, could change into a moral precept, the nature or character of the fourth command, respecting the seventh day Sabbath, though all alike were immediately associated together. Also in the parable of the good Samaritan, Luke 10:25-37, there were three characters, two Jews, a priest and a Levite and one Samaritan. Why not say, here are three characters represented in this parable, one Samaritan and two Jews, why not have all those characters Jews? Well, Christ could have had all those characters represented in that beautiful parable, of the same nature or kind had it pleased him to do so, but it did not. In like manner God could have had the fourth command in the decalogue of the same nature or character as the other nine, had it pleased him to do so, but it did not—"who art thou that repliest against God?" Or, we might as reasonably say of one thousand soldiers who had just passed through a battle that nine hundred came out unhurt, why not the other one hundred come out of the battle the same way? "There were nine of every

ten," Seventh Day Adventists would say, "who came out unhurt, and you need not tell me that one out of every ten got killed or wounded, for all those soldiers were immediately associated together in the battle, if nine out of every ten came out all right we know the others did, too." Or, we might as reasonably say, that, "if God has selected one man out of ten, or a hundred, or one thousand, or any other number, as he has often done, to render a certain service," as in the selection of the tribe of Levi from among the other ten tribes. "I just know he selected all, for they were all immediately associated together." Korah, Dathan and Abiram reasoned about these matters just like our Seventh Day Adventist friends do, they thought that Moses had taken too much upon himself; their folly proved their ruin; God had a right to select whomsoever he pleased. See the sixteenth chapter of the Book of Numbers.

But why should Sabbatarians place such stress upon the idea that the command enforcing the observance of the seventh day Sabbath, is immediately associated with moral duties, as enjoined in the decalogue and ought therefore to be perpetuated? If this argument is valid, then according to their own reasoning Seventh Day Adventists are under obligation to keep all the Jewish Sabbaths, for they are all positively enjoined upon the Jews in one short sentence together with two moral duties which are now and

have always been binding on the entire human family. The Lord spake unto the children of Israel, through Moses, saying, "Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am the Lord your God." Levit. 19:3. Why don't Adventists resort to this passage of Scripture to prove that we are under moral obligation to keep the seventh day Sabbath? They do not quote this Scripture to prove that the seventh day Sabbath is binding on us now, from the fact the Sabbatic month, the Sabbatic seventh year and the Sabbatic fiftieth year, or the year of Jubilee, and other Sabbath days are all enjoined, as well as the seventh day Sabbath in this one sentence. They do not intend to keep but one Jewish Sabbath, though all alike are enforced in one short sentence by positive command and that, too, right in close connection with moral duties, which are binding on us now. The moral command with which all those Sabbaths are associated in Levit. 19:3, is that particular moral duty, in the decalogue, coming next after the command enforcing the observance of the seventh day Sabbath. See Exod. 20:3-12, and Deut. 5:12-16. This again is demonstration. If one Jewish Sabbath is binding on us now because it is closely associated with moral duties, which are now in force, all those Jewish Sabbaths are still in force, too, for they, all alike, are closely associated with moral duties. But Sabbatarian

ans themselves do not maintain that all those Jewish Sabbaths are in force now, though they are all immediately associated with moral duties; then, in the name of common sense, we would ask, why parade one of those Sabbaths and make such a splutter and hobby of it to the exclusion and disregard of all the others?

That the fourth command, in the decalogue, Deut. 5:8-11, is not of the same *nature* as the other commands are, is evident, from the following facts: Moral principles, such as love to God, the love of parents for their children, the duty of children to love and obey their parents, the duty of man to man, in the sense of doing him no harm and wishing him well; virtue and honesty and like principles are self-existent and would have been binding on mankind everywhere had God not commanded them. God commanded certain duties because they were right, while other duties are right only because God has commanded them; such as the offering of sacrifices, the Jewish priesthood and the laws regulating the same, the temple service, the paying of tithes, the various Jewish feast days, new moons, the Sabbath day and other Sabbatic periods, offerings, oblations, ceremonies of various kinds, circumcision, etc., etc., as enjoined in the Old Testament, and baptism and the Lord's Supper, as enjoined in the New Testament, were binding upon men only because God commanded them. The only reason

the Jews ever had for keeping the Sabbath day or any of the other Sabbaths was that God commanded them to do so. They were under no greater obligation to keep the Sabbath day than they were to keep any one or all of the other Sabbaths. It would, however, have been the duty of all men to be virtuous, truthful and honest and do that which is morally right, though God had never enjoined those duties by express command. Nor has God ever forced obedience to moral duties on penalty of physical death. Had God done this, not a rational human being would now be living on earth; "for all have sinned and come short of the glory of God." God did, however, enforce the observance of the seventh day Sabbath by having a man put to death for committing, seemingly, so small an offense as picking up sticks. "And while the children of Israel were in the wilderness they found a man that gathered sticks on the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, the man shall surely be put to death. All the congregation shall stone him without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses." Num. 15:32-36. Also multitudes of

the Israelites were slain in battle, the temple destroyed and their country devastated and the people carried into captivity all because the Jews failed to keep God's Sabbaths, especially the Sabbatic years. The account is given thus: "And them that escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfill the word of the Lord by the mouth of Jeremiah, until the land has enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfill three score and ten years." 2nd Chron. 36:20, 21 Compare Levit. 24: 33-35.

Also on account of not keeping the different Sabbatic periods which God had made binding upon the Jews, he spake unto them through the prophet, Hosea, saying: "I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts." Hosea 2:11. This prediction of the prophet was literally fulfilled in the Babylonish captivity of the children of Israel. God caused all her Sabbaths to *cease*, but he never has at any time caused men to *cease* loving him, nor to *cease* being honest, nor to *cease* being virtuous and truthful. Hence we see clearly that the command in the decalogue, the one enforcing the observance of the seventh-day Sabbath, is not of the same nature or character as the other commands are.

Once more. Moral principles, such as love, virtue, honesty, truthfulness and self-existent principles are not created or made by commands and the enforcement of laws, but the Jewish seventh day Sabbath was. Therefore, the Jewish seventh day Sabbath is not of the *nature* of moral commands. Christ said: "The Sabbath was made for man and not man for the Sabbath." Mark 2:27. The Sabbath day was not self-existent, but moral principles are. God *made* the Sabbath day as truly as he *made* man.

Once more, in the way of showing that the fourth command in the decalogue, the one enforcing the observance of the seventh day Sabbath, is not of the same *nature* or *character* as the other nine commands are. Christ *violated*, time and again, the *law* respecting the seventh day Sabbath, when, seemingly, from a human point of view, there was but little or no necessity that he, as a Jew, should do so. We could not conceive the idea, however, that Christ could be divine and violate a moral principle under any circumstances whatever. The law respecting the observance of the Sabbath day, in part, was as follows: "Whosoever doeth any work in the Sabbath day, he shall surely be put to death." Exod. 31:15, and many other places. Example 1. Christ said: "I must work the work of him that sent me, while it is day; the night cometh when

no man can work. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with clay, and said unto him, go, wash in the pool of Siloam. He went his way, therefore, and washed and came seeing. And it was the Sabbath day when Jesus made clay, and opened his eyes." John 9:4, 6, 14. Christ said, that he must "work the work of him that sent him," and this he did, whether that work was mental or physical, whether much or little, whether on the Sabbath day or any other day. The amount of labor performed had nothing to do, so far as the infraction of the law was concerned: he who steals a widow's mite is just as guilty as if he had stolen a whole bank. Was it absolutely necessary that Christ should make clay in order to open the eyes of the blind man on the Sabbath day or that the blind man should be sent to the pool of Siloam and there wash on the Sabbath day? Hardly, for Christ had given other blind men the power of seeing without this and could have done so at this time had it pleased him to do so, but it did not. He simply violated the Jewish Sabbath law; but under no circumstances nor conditions could Christ have violated either one of the other nine commands in the decalogue, and be free from guilt. Hence the fourth command, in the decalogue, is not of the same *nature* or *character* as the other nine commands are.

Example 2. Respecting the observance of the Sabbath day, the Lord said: "Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day; neither do ye any work, but hallow ye the Sabbath day, as I have commanded your fathers." Jer. 17:21. At the pool of Bethesda, at Jerusalem, Christ said to the impotent man: "Rise, take up thy bed and walk. And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath." John 5:8, 9. In this case the man was healed before he was required to do anything. The Jews saw this man, in obedience to the command of Christ, openly violating the law of the Sabbath as just quoted and said to him: "It is not lawful for thee to carry thy bed. He answered them, he that made me whole, the same said unto me, take up thy bed, and walk." Verses 10, 11. That man had been waiting at the pool a long time to be healed and probably would not have violated the law respecting the Sabbath day and thus incurred the displeasure of the Jews, had it not been that Christ commanded him to do so. Carrying the bed was not essential to his healing, for he was healed before he took up his bed, and if the bed was even necessary to the man's well-being, it was probably not absolutely necessary that the man should leave the

place where Christ healed him on the Sabbath. He had long waited at the pool unhealed, he certainly could have waited until the next day rather than violate the law of the Sabbath, if the keeping of the seventh day Sabbath is as vital and of as great importance as the other nine commands in the decalogue are. Do you honestly believe, reader, that Christ would have commanded any one under any circumstances whatever, to worship any other being than the true and living God, or make to themselves graven images, or to take the name of the Lord God in vain, or to fail to honor their father and mother, or to take the life of a fellow being, or commit adultery, or steal, or bear false witness, or to covet? Certainly not. Yet Christ did command two persons, at least, to violate, openly, the Jewish seventh day Sabbath. Therefore, the fourth command in the decalogue, the one enforcing the observance of the seventh day Sabbath, is not of the same *nature or character* as the other nine commands are. Other examples of Christ violating the seventh day Sabbath could be given of similar character, but those are sufficient.

CHAPTER VII.

THE FOURTH COMMAND NOT TRANSFERRED TO THE NEW TESTAMENT.

Additional proof that the observance of the seventh day Sabbath is not binding on us now is found in the fact that Christ and the inspired apostles transferred every one of the self-existent principles embodied in the ten commandments to the New Testament, leaving out only the fourth command, the one enforcing the Jewish seventh day Sabbath. These facts within themselves are conclusive on the subject, yet to place the ten commandments before the reader in consecutive order and then quote from the New Testament, showing that in every reference made by Christ and the apostles to the Decalogue the fourth command is left out, will not only be proof but demonstration. Here follows the ten commandments as recorded in Dent. 5:7-21:

Thou shalt have no other gods before me.

Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is

in the waters beneath the earth. Thou shalt not bow down thyself unto them nor serve them; for I the Lord thy God am a jealous God.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates, that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out, thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day.

Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee.

Thou shalt not kill.

Neither shalt thou commit adultery.

Neither shalt thou steal.

Neither shalt thou bear false witness against thy neighbor.

Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass or anything that is thy neighbor's.

Compare Exod. 20:3-17, where the ten commandments are again set forth with but the slightest verbal change.

The seventh day Sabbath was not only intended to be a day of rest to the Jews, their servants and their animals, but the Jewish seventh day Sabbath was intended of the Lord to be unto the Jews a memorial of the deliverance of

the Israelites from the land of bondage. The day never could have been this to the Gentiles. Notice: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." The facts just stated should remove all doubt from the minds of honest inquirers.

An epitome of the decalogue was given by Christ, and is recorded by Matthew, Mark and Luke, where Christ said to the rich young ruler, under the injunction, "thou knowest the commandments," and "keep the commandments." Matthew's account. "Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness. Honor thy father and mother; and thou shalt love thy neighbor as thyself." Mat. 19:18, 19.

Luke's account: "Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor thy father and thy mother." Luke 18:20.

Mark's account: "Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Defraud not. Honor thy father and mother." Mark 10:19.

As recorded by the three evangelists the epitome of the ten commands stands thus:

Thou shalt not kill.

Do not commit adultery

Thou shalt not steal.

Do not bear false witness.

Honor thy father and thy mother.

Christ adds two other commands and leaves out the command enforcing the observance of the seventh day Sabbath. The two added commands are:

Defraud not, and love thy neighbor as thyself.

Compare with the preceding the epitome of the decalogue as given by Paul, Rom. 13:8-10: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

"For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment it is briefly comprehended in this saying, namely: Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." The apostle adds both as a preface and as a supplement, to his epitome of the decalogue, the law of love which Christians are now under, and like Christ, studiously avoids any reference to the seventh day Sabbath; though he adds the command in the decalogue, "Thou shalt not covet." In the epitome of the

decatalogue as given by Christ and Paul, six of the ten commandments are given and not the slightest reference is made by either to the seventh day Sabbath. How strange these facts are if the seventh day Sabbath is binding on us now. It is absolutely certain that Christ and the inspired writers of the New Testament were not Seventh Day Adventists, else they would, without doubt, have inserted the seventh day Sabbath among those moral duties.

In Mat. 4:10, Christ said to Satan: "For it is written, thou shalt worship the Lord thy God and him only shalt thou serve," and the Apostle John said: 1st John 5:21. "Little children, keep yourselves from idols." These two commands in the New Testament, interdict or forbid idol worship and the use of images, and embody the first two commands in the decatalogue. See Deut. 5:7-10, and Exod. 20:3-5. The third command in the decatalogue, "Thou shalt not take the name of the Lord thy God in vain," is incorporated into the New Testament, and enforced by positive command and is elaborated by Christ. Matt. 5:33-35. "Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is his foot stool; neither by Jerusalem; for it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black." The Apostle James also said: "But above all things, my brethren, swear not;

neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation." James 5:12.

Hence we see from the preceding that Christ and the apostles took every one of those self-existent principles, enforced by positive command, in the decalogue and graven upon tables of cold and lifeless stone and incorporated them into the New Testament, leaving out only the Jewish seventh day Sabbath. This, again, is demonstration, reduced to an absolute certainty. Is not this peculiarly strange that Christ and the apostles should bring forward *every one* of those commands, in the decalogue, and incorporate them into the New Testament, leaving out only the seventh day Sabbath, if that day is binding on us to observe now?

Under the old covenant those moral commands graven on tables of stone are spoken of as "the letter" which "killeth," in contrast with the Spirit which "giveth life," because from Sinai the law thundered forth, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal 3:10; Deut. 27:26, and Exod. 24:1-8.

Christ has certainly become the end of the law; he has redeemed us from under its curse, consequently "we are not under law but under grace." Rom. 6:14. "The law was given by

Moses, but grace and truth came by Jesus Christ." John 1:17.

Adventists, Sabbatarians and all other Legalists can, to their ruin, take the "cursed is every one that continueth not in all things which are written in the book of the law to do them," if they chose, but let them know that in so doing they reject the "ministration of the Spirit" and Christ and grace and life, "for if there had been a law given which could have given life, verily righteousness should have been by the law." Again: "If righteousness come by the law, then Christ died in vain." Gal. 2:21 and 3:21. Here is a contrast between the law written in tables of stone and the Holy Spirit's work of grace in the heart. "For asmuch as ye are manifestly declared to be the epistles of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. * * * "Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stone, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the min-

istration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious." 2 Cor. 3:3, 6:11. Compare Heb. 8:7-12.

The one who now looks to the law of commandments once written upon tables of stone instead of looking to Christ can never attain to life and salvation; for as a law they have "vanished away." Heb. 8:13; they are "done away," 2 Cor. 3:11; they have been "disannulled," Heb. 7:18; they have been "abolished," 2d Cor. 3:13, and Eph. 2:15. Just that part of the law written upon tables of stone which Christ and the inspired apostles brought forward and incorporated into the New Testament is binding on us now. The fourth command in the decalogue was not enjoined upon the disciples anywhere in the New Testament, therefore, the Jewish seventh day Sabbath is not in force nor binding on us now.

In order to justify themselves in keeping the seventh day Sabbath, Adventists and Sabbatarians often refer to Exod. 31:16-17

"Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." The most that could be derived from this, to show the perpetuity of the sev-

bath
 enth day Sabbath, would be to prove that the seventh day Sabbath was binding only on the Jews "throughout their generations," as "a perpetual covenant" and that the same was "a sign between God and the children of Israel forever." How any one could gather from this Scripture that the seventh day Sabbath is now binding upon the Gentiles, the writer is unable to understand. The expressions "perpetual," "throughout their generations" and "forever" could not prove more than simply that the seventh day Sabbath was to be perpetuated by the Jews, but those expressions, strong as they are, do not necessarily prove this. In speaking of the pass-over feast God said: "Ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever." Those expressions, "throughout your generations," "perpetual" and forever" are applied also to the Jewish ceremonial atonement, Exod. 31:21; the offering of first fruits, Levit. 23:14; meat offerings, Levit. 6:18; oil for the lamps, Levit. 24:2; fringes for garments, Num. 15:38; feast of Pentecost, Levit. 23:21; feast of tabernacles, Levit. 23:41. See also Exod. 40:15; Levit. 3:17 and 7:36, and Num. 10:8.

perpetual
 ever"
 over
 feast
 ceremonial
 atonement

Do Adventists and Sabbatarians really believe that all those Jewish ordinances, rites, duties, ceremonies, days and feasts are now bind-

ing on the Gentiles just because they were once made binding upon the Jews by those expressions?

CHAPTER VIII.

LAWS RESPECTING THE SEVENTH DAY
SABBATH ABROGATED.

Let us turn our attention, in the next place, to the fact that the laws regulating and enforcing the observance of the seventh day Sabbath have been both *formally* and *publicly* abrogated. Even Seventh Day Adventists themselves are forced to admit that the laws enforcing the observance of the seventh day Sabbath have passed away, and are not in force now. If the laws respecting the day have been abrogated so has the day itself. Upon the other hand, if the seventh day Sabbath is still in force, so are the laws, they stand or fall together. You might as reasonably talk about the laws regulating and enforcing the observance of the seventh day Sabbath existing without the day, as to talk about the day existing without its laws; to take away the laws, the day would at once cease to be that for which it was intended. The laws,

rules, regulations, drink offerings, meat offerings, burnt offerings, two-tenth deals of fine flour, etc., etc., which characterized the seventh day Sabbath service once are gone; they have been abrogated, done away and just as truly and surely, has the day also passed away, with its rites, ceremonies, offerings and services. If the Jewish seventh day Sabbath is now binding upon all the worshipers of God to observe as it was once binding upon the Jews, there is doubtless not a child of God on earth who is not deserving of death.

NOTICE: "Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death." Exod. 31:14, 15.

We have already seen in Num. 15:32-36, where God ordered a man stoned to death for committing seemingly so small an offense as picking up sticks on the Sabbath. No fires were to be kindled nor food prepared on the Jewish seventh day Sabbath. Exod. 16:5, 6, and Exod. 35:3. "Ye shall kindle no fire throughout your habitations upon the Sabbath day." I wonder if Adventists ever cook meals or kindle fires on the seventh day Sabbath. The people were re-

quired to remain in their homes on the Jewish Sabbath day. Exod. 16:29. "The Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." A man was not allowed to work cattle or stock on the Jewish Sabbath day. Exod. 20:10. Do Sabbatarians ever hitch up their teams and go to church or visit now-a-days on the seventh day Sabbath? If so, they should be killed, according to the Jewish law, if the Jewish seventh day Sabbath is binding on us now.

The Jews were required to keep the seventh day Sabbath from sunset until sunset again. Levit. 23:32. No public meetings were appointed on the Jewish seventh day Sabbath; nor was there any kind of public worship on that day. These facts are proved by the people being required to remain in their homes on the seventh day Sabbath. Exod. 16:29. The Jewish seventh day Sabbath was intended to be purely a day of rest for man and beast from all kinds of labor, and was not appointed for public worship in any sense whatever. The penalty for violating any of these laws was death. Think you, reader, that the Jewish seventh day Sabbath is binding on us now? If it is, the laws regulating and enforcing it are, too. Just when and where and how the laws regulating and enforce-

ing the observance of the Jewish seventh day Sabbath were abrogated is when, where and how the observance of the day itself was abrogated.

The *formal* and *public* abrogation of the Jewish seventh day Sabbath; the observance of the Jewish Sabbath according to the laws regulating and enforcing the observance of that day had been a dead letter for many centuries before the coming of Christ, but on the cross there was a formal and public "nailing" to the cross, as it were, of those Jewish ordinances, rites, ceremonies, sacrifices, offerings, feast days, holy days, new moons and observances which were "contrary to us." In speaking of what Christ accomplished through his death on the cross, Paul said: "And hath made both one, and hath broken down the middle wall of partition between us (Jews and Gentiles), having abolished in his flesh the enmity, even the law of commandments contained in ordinances; to make in himself of twain one new man, so making peace; and that he might reconcile both (Jews and Gentiles) unto God in one body by the cross." Eph. 2:14-16. Again the apostle said: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross. * * * Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of a new moon, or of the Sabbath day."

Col. 2:14-16, R. V. Hence we see that the Jewish law of Moses, with its rites and ceremonies, sacrifices, ordinances, feasts, holy days, new moons, Sabbath days, Sabbatic years, etc., which constituted a "middle wall of partition" between the Jew and Gentile, was broken down, removed, taken out of the way, "nailed to the cross," and "abolished" by the death of the Lord Jesus Christ on the cross.

In the course of time various modifications of the Jewish annual feasts were made, but none of such a character as to cause them to occur nearer to or farther apart than when they were instituted; nor were any changes ever made of such a nature as to remove any of those great feasts from that particular *season* of the year in which they had originally been appointed. At the passover feast the first sheaf, or first fruits, of harvest were offered unto the Lord, "on the morrow after the Sabbath," as has been seen. Levit. 23:9-11. At this feast Christ was crucified and arose from the dead, on the morrow after the Jewish Sabbath, thus becoming "the first fruits" of the resurrection from the dead. 1 Cor. 15:20 The feast of weeks, or the feast of Pentecost occurred fifty days after the passover feast, counting "from the morrow after the Sabbath." That there might be no mistake as to the time when this feast should be celebrated the Jews were to count as follows:

“And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new burnt offering unto the Lord.” Levit. 23:15, 16.

The children of Israel were to count seven “complete” Sabbaths, commencing with and including “the morrow after the Sabbath” on which the passover feast commenced. This would make seven full weeks, or just forty-nine days; they were to count “even unto the morrow after the seventh Sabbath.” This would bring the fiftieth day or the day of Pentecost. The morrow after the seventh Jewish Sabbath, as just counted, would not only be the day of Pentecost, but it would also be the first day of the week, the day on which Christ arose from the dead, and consequently “the Lord’s day,” for no other day can so appropriately be called the Lord’s day as the day on which he triumphed over death and the grave. On this first day of the week the disciples were assembled “with one accord, in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak

with other tongues as the Spirit gave them utterance." Acts 2:1-4. No wonder that Joel and Peter both spoke of the first Pentecost after the resurrection of Christ as being "that great and notable day of the Lord." Acts 2:18. By positive command Christ fixed this time and occasion and withheld the baptism of the Holy Spirit until the time he had in mind when he commanded the disciples, saying: "Tarry ye in the City of Jerusalem, until ye be endued with power from on high." Luke 24:49. On this day, according to Christ's special appointment, the disciples were assembled for the purpose of worship; on this day the disciples received the baptism of the Holy Ghost; on this day about three thousand were added to the disciples; on this day representatives of about seventeen dialects heard, in the tongues wherein they were born, the wonderful things of God

The Jewish seventh day Sabbath, to the disciples, had lost its charms; it was totally eclipsed by the effulgence of this most glorious day. On the seventh day Sabbath, Christ the Lord of Glory, lay incarcerated in the tomb of Joseph of Aramathea. This seventh day Sabbath was, to the disciples of Christ, the saddest and gloomiest of all days; it could no longer bring sweet memories to them; the remembrance of that day would bring to their minds feelings of sorrow and the remembrance of a crucified Savior and of buried hopes. This Jewish Sab-

bath day may have been a day of rest to the arch fiend of perdition and demons in hell, as well as to those wicked miscreants who railed out against the Son of God, saying: "Let his blood be upon us and our children," but to the disciples of Christ it was a day in which there was great travail of soul and rending of hearts. It was the day in which, for the time being, the star of hope, to the disciples, had seemingly well-nigh faded out of sight behind the dark storm-cloud of God Almighty's wrath, as manifested against sin. While the deep dark billows swept over the Star of Bethlehem, on this Jewish seventh day Sabbath and the Son of God was shut out from the vision of men, hell no doubt rejoiced and heaven was silent, while the great decisive battle, between the powers of Light and Darkness, was being fought. Upon this seventh day Sabbath the heart-broken disciples said to each other, in whispered accents, "we thought it had been he which should redeem Israel," but the day just following this gloomy Jewish Sabbath, commonly called the first day of the week or "the Lord's day," was as correspondingly bright and glorious as the seventh day Sabbath was gloomy and sad. This first day of the week was pre-eminently and by right the Lord's day," for on this day he broke the bands of death; on this day he conquered hell and the grave; on this day Christ wrenched from the hands of grim death the keys

to the mansions of the dead; he unlocked the tomb and "brought life and immortality to light." On this first day of the week Christ neatly folded the napkin which had covered his face and the winding sheet which had been wrapped about his body, and laying the one at the head of the grave and the other at the foot, he stepped forth with elastic tread, begetting the disciples again, "to a lively hope" by the resurrection of himself from the dead.

Yes, Christ has a day, the Holy Spirit says that he has and what day can so appropriately be called "the Lord's day" as the resurrection day, or the day on which he conquered death and triumphed over the grave? Many years after the Son of God had ascended to the right hand of the Father, the beloved apostle who leaned upon the Saviour's breast, while at supper, here on earth, said, "I was in the Spirit on the Lord's day, and heard behind me a great voice of a trumpet, saying, I am Alpha and Omega, the first and the last." Rev. 1:10, 11. "If 'Washington's day,' is commemorative of the birth of the father of his country; if "Independence day," the Fourth of July, is commemorative of the signing of the Declaration of American Independence; if the Jewish seventh day Sabbath was commemorative of the departure of the children of Israel from the bondage of Egypt, (Deut. 5:15) how much more appropriate, that the resurrection day in which

Christ triumphed over death and the grave, be called "the Lord's day" and observed as commemorative of the most glorious event which has ever occurred here on earth. And in this light the primitive disciples regarded the resurrection of Christ from the dead. Though Christ had lived and died just as he did, yet the whole scheme of redemption would have been a failure, had Christ not triumphed over the grave. Paul said: "If Christ be not risen, your faith is vain, ye are yet in your sins. Then they which have fallen asleep are perished." 1 Cor. 15:17-18.

The same apostle also stated that Christ was "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of Christ from the dead." Rom. 1:4. The resurrection day, the first day of the week, was "the Lord's day," and was observed by the disciples as commemorative of Christ's triumph over death and the grave and as a day of worship.

Most glorious day, with what joy and delight should the followers of the blessed Christ look for thy weekly return; ever sacred and precious day, be thou ever free from desecration and weekly bring to us sweet memories of our risen and triumphant Lord, and while time holds on her course may thy constant return proclaim to man that death and the grave have been conquered and should no longer have any terrors to those who devoutly trust in Christ.

CHAPTER IX.

THE FIRST DAY OF THE WEEK INSTITUTED AS A DAY
OF WORSHIP.

Apart from the lines of thought developed and facts presented in the preceding chapter do we have any other data authorizing us to believe and maintain that the primitive disciples observed the first day of the week as a day of rest and worship? The disciples were assembled for worship on the resurrection day when the holy women returned from the sepulchre and told them of their risen Lord. Luke's account is as follows: "And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest." Luke 24:8-9. Who were "all the rest," with "the eleven," and for what purpose were they assembled, if not for worship, on this first day of the week? Matthew's account of this first Lord's day meeting, of the disciples, is recorded thus: "And go quickly,

and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word." Matt. 28:7-8.

From this account it appears again, that the disciples were assembled for worship, at a place previously designated, and those to whom the message was delivered, concerning the resurrection, knew exactly where to find them.

One of the most notable Lord's day meetings which occurred between the resurrection of Christ and the day of Pentecost is recorded by the Apostle John and is as follows: "Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost." John 20:19-22.

It would be one of the most reasonable occurrences imaginable that the disciples would have a particular day on which to worship and

what day would be so appropriate as the first day of the week, the day on which Christ triumphed over death and the grave? As John the Baptist said, in speaking of himself in contrast with Christ, "I must decrease, but he must increase;" so also, of the Jewish seventh day Sabbath, as it now dimly reflects its flickering rays of light back to Egypt's benighted land, through the feeble observances of a few Adventists and Jews. So also, the once glorious and honorable and acceptable service of the seventh day Sabbath has lost its former beauty and has well nigh faded out of sight beneath the effulgence of the full-orbed light and splendor of "that great and notable day of the Lord," commonly called "the first day of the week" or "the Lord's day."

The first day of the week was not only rendered immortal by the resurrection of Christ, but it had been pointed out by the prophet Joel, as quoted by the Apostle Peter, Acts 2:18, as being "THAT GREAT AND NOTABLE DAY OF THE LORD." The first day of the week was hallowed by Christ, in person, meeting with the disciples while assembled and breathing on them the Holy Ghost. John 20:19-20.

Christ fixed, by positive command, the resurrection day, which was the first day of the week, as a day of worship and withheld the baptism of the Holy Ghost until that day. Luke 24:49. The first day of the week was sanctified and set apart

as a day of worship by the miraculous out-pouring of the Holy Spirit on the day of Pentecost. Acts 2:1-4.

From the very nature of things, as well as the antipathy of the Jews who still held to the law of Moses, to any thing distinctively Christian, the disciples were compelled to worship apart from the Jews. Any Jew could enter into a Jewish synagogue and worship with the Jews and take part in the worship on their Sabbath days, but should any one even mention the name of Jesus of Nazareth, the despised Nazarene, as the Son of God and his worship—approvingly, at once every thing would be thrown into the wildest confusion. Notwithstanding the great risk and the extreme danger the disciples laid themselves liable to, yet they would enter those places of Jewish worship on the seventh day Sabbath and, as opportunity afforded, allege and prove from the Scriptures that Jesus was the Christ, the Son of God, but it never failed to subject those who did so to extreme danger, there being only one honorable exception, so far as the record is concerned: “And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither*, went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” Acts 17:

10-11. The disciples only met and worshiped with the Jews, their relatives and kindred according to the flesh, on the seventh day Sabbath, and at their places of worship, that they might, as Paul said, "by all means save some of them." Paul did even the same by the heathen, yet Seventh Day Adventists will take advantage of the willingness of the disciples to conform, as far as possible, to popular taste and customs, to prove that the seventh day Sabbath is now binding upon the Gentiles. Paul said: "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are under law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some." 1 Cor. 9:20-22.

In the *Revised Version* the article "*the*" is left off and it reads "under law" to Christ, not "*the* law."

There is not even one recorded instance of a purely distinctive congregation of the disciples of Christ having met together, at any time, on the seventh day Sabbath for the purpose of worship. They were placed under the necessity of having a different day and place of worship to that already appropriated by the Jews, for altogether a

different purpose. Common sense and reason would both forbid the idea of either the Christian Jews or Gentiles undertaking to commemorate the Lord's death, or take up collections for the spread of the gospel, or benevolent purposes, in a Jewish synagogue. Assembling on the first day of the week while those Jews who were zealous for the law of Moses were attending to their secular employments, and not in their synagogues or places of worship, would not be so likely to attract attention nor excite opposition. Advocating the observance of the seventh day Sabbath, as the Adventists do, yet they would not be allowed to enter into a Jewish synagogue and carry on distinctly their worship now.

Since the disciples evidently would not be permitted to celebrate the Lord's death in the Jewish synagogues and since those synagogues would be closed on all other days than the seventh day Sabbath, there can be no doubt that the disciples met elsewhere and on another day to worship and participate in the emblems of the broken body and shed blood of the Son of God and what day could be so appropriate as the resurrection day commonly called "the Lord's day" or "the first day of the week?" This the disciples surely did as evidenced by the following: "Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. And they continued stead-

fastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2: 41-42.

The disciples assembled on the day of Pentecost, "the first day of the week," as has been clearly shown and were with one accord in one place and under the guidance of the Holy Spirit, "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread." The "breaking of bread" just mentioned was on the first day of the week and according to "the apostles' doctrine" and under the guidance of the Holy Spirit. Surely this is clear enough; all parties, scholars and commentators, of any note, are agreed that the *klasai artou*, "breaking of bread," Acts 2:42, has reference to the Lord's supper. Undoubtedly those primitive disciples and especially the inspired apostles, all immediately under the influence of the baptism of the Holy Ghost, knew their Master's will respecting these matters; for he had said: "These things have I spoken unto you, being *yet* present with you. But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:25-26. And, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." John 16:13. Hence we have an unerring *precedent*, an example as given by the inspired

apostles under the guidance of the Holy Spirit, for worshiping God and commemorating the death of our Savior on "the first day of the week," commonly called Sunday, or "the Lord's day."

While this is sufficient on this point, yet if possible, the Holy Spirit has left on record evidence so unmistakably clear in regard to our duty to worship God and commemorate the death of our Savior on the first day of the week as to place the matter beyond the possibility of a doubt. Another example: "And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:4-7.

The object for which the disciples came together on "the first day of the week" is stated in unmistakable terms. They came together, evidently to worship God in celebrating the sufferings and death of his Son on "the Lord's day?" But, say some, "The disciples did not celebrate the Lord's death at that time, they only partook of

a natural common meal." This idea is so repugnant to the very spirit of Christianity and reflects to such an extent upon the Apostle Paul and his company, that it is difficult for us to understand how intelligent persons who love the Lord can so speak. The disciples were at Troas seven days in all; they had, no doubt, *klasai arton*, "broken bread" in common meals twice or more times every day, but common meals were of such common and natural occurrence, that the Holy Spirit did not cause any record to be made of them. But when the Apostle Paul and Luke and Silas and Timothy and traveling ministers, in all, to the number of about ten, together with the resident disciples, deliberately plan and actually assemble in order to desecrate the resurrection day or Lord's day by participating in a natural or common meal, for the gratification of their natural appetites, the Holy Spirit at once regards the occasion as of such vital importance as to make this most unnatural and uncommon, meal, a matter of record! Oh, wonder of wonders!! If "the disciples came together to break bread," in a common or natural meal, on any other day during their seven days' stay at Troas, than the first day of the week, the Holy Spirit did not deem the matter of sufficient importance to cause the fact to be recorded. Why should the disciples pass by all the other days during their stay at Troas and deliberately plan to meet and have a natural

meal or feast on "the Lord's day," a day designated by the disciples as a day of worship and a day on which the eleven apostles together with the entire Jerusalem church, had *klasai arton*, "broken bread" in commemoration of the Lord's death prior to that time? They did not so dishonor their risen and glorified Lord, nor did they even *intend* to desecrate that sacred day in any such a manner; there were too many memories dear to their hearts to allow them to cherish for one moment the idea of meeting together on the resurrection day merely to gratify their appetites.

Even as low and degenerate as public religious sentiment is now, should a lot of ministers and influential church members deliberately plan and actually assemble for the purpose of partaking in a natural or common meal on "the Lord's day" they would surely call down upon themselves the censure and just condemnation of the people generally. The like only occurs in and around beer gardens and such resorts and then by the lower classes and not by true ministers of the gospel. It appears to us that persons holding a theory which makes it necessary to slander the Apostle Paul and his company so grossly as this should go at once and join the Seventh Day Adventists and be consistent. The theory which makes it necessary upon the part of some good brethren, who are not Adventists, to maintain that the disciples assembled at Troas for the pur-

pose of participating in a common meal is this: *Professed Christians, though members of churches of the same faith and practice, should not commune together.* Luke who wrote Acts of Apostles says "we tarried seven days," that is they waited a week at Troas that they might have a natural meal on "the Lord's day!" Who can believe it, but those blinded by a theory? But why did they tarry at Troas so long? Simply this: The first day of the week or resurrection day, was with the disciples an occasion of worship and so anxious was Paul to see those dear brethren and preach to them, that he and his whole company "tarried seven days," and on "the first day of the week" when the disciples came together to worship God in the breaking of bread, in commemoration of the death of his Son, Paul had the opportunity for which he had waited. This is undoubtedly the most natural and reasonable construction which could be put upon the expression, "we tarried seven days. And upon the first day of the week, when we came together to break bread, Paul discoursed unto them, intending to depart on the morrow." *Revised Version.*

Paul left Phillippi immediately "after the days of unleavened bread," (the passover) verse 6, and came to "Troas in five days;" here he "tarried seven days," making in all twelve days; "he was hastening, if it were possible for him to be at Jerusalem the day of Pentecost," verse 16. It

was only fifty days from the passover to the day of Pentecost, five days of this valuable time is spent in reaching Troas, leaving only forty-five days to reach Jerusalem in time and the apostle about fifteen hundred miles to go by water in a slow sailing craft and fifty or sixty miles to go by land and he in such haste that he "had determined to sail past Ephesus, that he might not have to spend time in Asia," and yet spending seven days of this precious time at Troas and that too, merely to participate in a common meal with the disciples assembled for that purpose on "the Lord's day," is an idea so repugnant and a slander so gross that only those who are blinded by a theory or have not studied deeply into the matter can afford to maintain.

You see, there were in that company of visiting ministers at Troas, Paul and Luke and Silas and Timothy and Sopater and Aristarchus and Secundus and Gaius and Tychicus and Trophimus, ten in all, and possibly many others, who held membership in churches scattered all the way from Antioch in Assyria to the central part of the Grecian peninsula, over a distance of at least fifteen hundred miles, and though Paul had been instrumental in constituting the greater number of those churches, yet since his membership is in the church in Antioch in Assyria which ordained and sent him out, Acts 13:1-5, it would never do, is the idea, to suffer the great apostle and those

with him to commemorate the Lord's death with the resident members of the church at Troas; if they do, "our pet theory of non-inter-communion of members of churches of like faith is gone." Well, it is gone, or rather, as a matter of fact, among the primitive disciples it never had any sort of an existence; the theory is indeed very modern and altogether untenable.

But to save the disciples from the odium of assembling and actually participating in a common meal together on "the Lord's day" it is maintained that the Apostle Paul commenced preaching from the time they came together, no doubt at the usual hour for assembling, in the morning, and preached continuously, without intermission, until midnight and thus prevented the desecration of "the Lord's day." We protest, however, against working the apostle so unreasonably hard just to save a theory and to prevent him from carrying out the purpose for which he and the disciples came together. Luke, the companion of Paul, who wrote Acts of Apostles, says: "Upon the first day of the week, when we were gathered together to break bread," etc. *Revised Version*. Paul, and those with him, assembled for the purpose of breaking bread themselves, and it is not reasonable that the apostle would have defeated the purpose for which they had assembled.

There are three reasons, and only three, offered as proof that the disciples did not cele-

brate the Lord's death at Troas. Two of those reasons are really unworthy a notice; yet, because they are urged, in good faith, by good brethren, we shall, at least, state them.

1. It is recorded that "Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." If, however, the apostle continuing his speech until midnight would have prevented the celebration of the Lord's death, it would also have prevented the disciples from participating in a natural or common meal of any kind. But since Paul and his company "tarried seven days" at Troas, *Revised Version*, and had been waiting six days, that they might meet and worship with the disciples in the breaking of bread on "the first day of the week," it would be absurd to suppose that the disciples waited until late in the day to assemble. Common sense would say, if Paul and his companions "tarried" six days, that they might eat a common meal with the disciples at Troas on the first day of the week or Lord's day, when the day came they did that for which they had waited. Upon the other hand, if Paul and his company "tarried" six days at Troas that they might celebrate the Lord's death in the breaking of bread with the church at that place, on "the first day of the week," or Lord's day, it is absolutely certain, in the absence of any evidence to the contrary that they did it. This was the object for which they

assembled; for Luke says: "*Upon the first day of the week, when WE were gathered together TO break bread,*" etc. Of course, the apostle and his company tarried six days that they might meet with the disciples at Troas on the first day of the week, their regular day of worship. The breaking of bread, or celebrating the Lord's death, would occupy comparatively but a short time and the remaining portion of the day and the night, too, could be devoted to prayer and praise and preaching, as no doubt was done. A portion of the time, of necessity, had to be spent in the way of rest and refreshments. There were present quite a number of ministers and probably very nearly or quite all had something to say, as was the custom of that age, but Paul was an apostle, he was their leader, everybody, as it were, waited to hear Paul and no doubt after the morning services were over and refreshments and a short rest were had, about eight or half after eight or at nine o'clock p. m., Paul preached and actually continued "his speech until midnight," covering some three or four hours continuous speaking which would have been a severe strain both upon the speaker as well as the congregation. These facts are evidenced by Eutychus going to sleep and falling from the third story of the building and Paul being exhausted and having to eat.

2. A second reason given, as opposed to the idea that the disciples celebrated the Lord's death

on "the first day of the week," or carried out the purpose for which they came together, may be logically stated as follows: Paul continued his speech until midnight and it is a well known fact that the disciples took a common or natural meal immediately after midnight on the next day. Therefore, the disciples did not carry out the purpose for which they assembled the day before. It is indeed strange to what little purpose good people some times read, especially when blinded by a theory. In the first place, it is stated, according to our Common Version, that the "DISCIPLES" came together upon the first day of the week to break bread, and according to the *Revised Version*, Luke, the companion of Paul and his company, who wrote the account, says that "WE" were gathered together to break bread. In regard to the meal or luncheon taken after midnight it is not recorded that any one ate it but the Apostle Paul. Notice: "And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing *him* said, trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." Acts 20:9-11.

The phrase "had broken bread" is in the past perfect tense and will admit of Paul having taken his meal or luncheon before he returned to the upper room where he had been preaching. Having gone down to resuscitate Eutychus who had fallen from the third story, Paul doubtless ate or took a luncheon before he returned; for it was at an unusual hour to eat a regular meal. Instead of a common meal it certainly would have been a very uncommon one for Paul to have preached until midnight, Eutychus to have fallen and Paul go down and resuscitate him and go up immediately into the third story of the building where he had just been preaching and lo, and behold! here is prepared to his hand a full round meal, not only for himself, but for all that congregation of disciples, and if a common meal why not the concourse of spectators partake with them? And bear in mind, reader, that this so-called common meal was at the dead hour of midnight and in the third story of a building right where Paul had just been preaching to an immense congregation. This was certainly a most wonderfully uncommon "*common*" meal. Luke said, "there were many lights in the upper chamber, where we were gathered together." This, together with the fact that Eutychus "sat in the window" would imply that the third "loft," or story in which Paul preached was a large room and crowded to its utmost capacity; for the building was sufficiently large to

have, at least three stories and the hall was sufficiently large to require "many lights" to light it up. It is hardly probable that Eutychus would have "sat in the window" until overcome with sleep at midnight if there had been plenty of room elsewhere in the hall. We just can't keep out of our mind these pertinent questions: What was that so-called "common" meal doing in the third story of that building at the hour of midnight? How did that "common" meal get there? Was it put there before preaching commenced? Or, was it put there while Paul was gone down to resuscitate Eutychus? Or, was that "common" meal just for Paul and his companions only? Or, was it for all the disciples present? Or, was that "common" meal in "common" for all present whether disciples or not? Or, if any one partook of that "common" meal but the Apostle Paul, why did Luke not record it as he did in regard to the "disciples," or the "we" who came together on the "first day of the week" to break bread?

The Syriac Translation of the New Testament, by Murdock, renders Acts 20:7, thus: "And on the first day of the week, when we were assembled to break the eucharist," etc. Very nearly all commentators and scholars are agreed that the disciples came together at Troas, on the first day of the week to celebrate the death of the Lord, in the breaking of bread; Seventh Day Adventists

to the contrary notwithstanding. Once more on this point:

Scholars are not agreed, and there is no possible way of finding out positively, whether Luke counted days according to the Jewish method of reckoning days, from sunset to sunset again, Levit. 23:32, or according to the Roman method of reckoning days, from midnight to midnight, or not. If Luke counted the seven days the disciples "tarried" at Troas according to the Jewish method of reckoning days, then their seven days' stay expired at sundown before Paul preached until midnight and the apostle took his "common" meal or luncheon on the morning of "the first day of the week," just after midnight.

3. A third reason assigned for maintaining that the disciples did not commemorate the Lord's death on the first day of the week is stated thus: The *Greek* words, *klasai arton*, Acts 20:7, translated "to break bread," are words used to designate a common meal. If those who file this objection mean that the words *klasai arton*, are always used to designate a common meal, we most emphatically deny it. Those words are used, not only to designate a common meal, but are always used to designate the Lord's supper, when the breaking of bread is referred to. Dr. Hackett, than whom there was, perhaps, not a more thorough Greek scholar on the continent, says: "*Te klasai tou arton* denotes the breaking of the

bread as performed at the Lord's supper. See Acts 20:7, 11; 1 Cor. 10:16. The expression itself may designate an ordinary meal, as in Luke 24:35." Hackett on Acts 2:42.

Some suppose, that if Luke had reference to the Lord's supper, Acts 20:7, he would have used the word *koinonia* and not *arton*, but this is incorrect. *Koinonia* expresses a *state* or *condition*, not something *done*; you could not *klasai*, break *koinonia*, "communion," like you could *klasai*, break a piece of bread. In one single instance *klasai artion*, "to break bread," is spoken of as the equivalent of *koinonia*, "communion," because the breaking of bread, in celebrating the Lord's death, is, by a figure of speech, spoken of as the effect. This is also true of the cup which contained the wine. The Scripture is this: "The cup of blessing which we bless, is it not the communion (*koinonia*) of the blood of Christ? The bread (*arton*) which we break (*klasai*), is it not the communion (*koinonia*) of the body of Christ?" 1 Cor. 10:16. See *klasai artion*, to "break bread," Acts 20:7, and Hackett on Acts 2:42, where all parties, Sabbatarians excepted, agree the Lord's supper is referred to. But since, according to the very highest critical authority on *Greek* the word, *koinonia* did not come into use for about four hundred years this side the apostolic age, therefore *koinonia*, so variously translated, is put entirely out of the controversy.

It is indeed, an interesting and patent fact, that in every instance where either Matthew, Mark, Luke or Paul mentions the "breaking of bread," in celebrating the Lord's death, they used the same terms, *klasai orton*, which Luke used in Acts 20:7, to designate that which the disciples came together to do on "the first day of the week" at Troas. See Matt. 26:26; Mark 14:22; Luke 22:19, and 1 Cor. 11:24. Compare all those citations with (1 Cor.) 20:7. The use of the verb, *klasai* whether the present, or present perfect, or past, or past perfect tenses are used, or whether the participle form, constitutes all the difference between those Scriptures referring to the celebration of the Lord's death. *Acts*

We think that we can now confidently claim that the fact of the disciples celebrating the Lord's death at Troas on "the first day of the week," in the breaking of bread, has been reduced to a demonstration. The idea that the disciples assembled on the resurrection day, called "the Lord's day," or "the first day of the week," to participate in a common meal and either succeeded or failed in their purpose, is an Advent fake pure and simple, and a gross slander upon an inspired apostle, under the guidance of the Holy Spirit (and upon as consecrated and devoted followers of Christ as ever lived. Away with the foul slander and the theory which makes such an aspersion necessary.

In the progress of this investigation we have depended almost wholly on comment and fair exegesis, and no doubt, so far as the candid inquirer after truth is concerned it is unnecessary to say more, yet it might give some degree of satisfaction to some, to quote a few authorities bearing upon the position taken.

The Apostolic Constitutions were written about A. D. 250, about one hundred and sixty years after the death of the Apostle John. In this book we have the following: On "the Lord's day meet more diligently * * * (partaking of) the oblation, the sacrifice, the gift of the holy food." Book 2, section 7, paragraph 55.

Again: "We solemnly assemble to celebrate the feast of the resurrection on the Lord's day." Book VII, section 2, paragraph 36.

This was written over three hundred years before there was any pope, and yet Seventh Day Adventists are constantly asserting that the Pope of Rome changed the day of worship from the seventh day to the first day of the week and that worship on the first day of the week is a "mark of the Beast." It would come much more nearly the truth to say that falsifying is a "mark" of Seventh Day Adventism. Some times Seventh Day Advent preachers will assert that Constantine, Emperor of Rome, changed the day of worship to the first day of the week. This, however, is just as false as the statement in regard to the

Pope of Rome changing the day. Constantine, Emperor of Rome, was not born until after Apostolic Constitutions were written. For a more thorough presentation of authors bearing upon this subject, see chapter ten of this book.

Further proof that the day of the week should be observed as a day of rest and worship, is found in the fact, the primitive disciples and churches of Christ did this, under the instructions of an inspired apostle and the guidance of the Holy Spirit. Paul instructed the church at Corinth, as he had the churches of Galatia, as follows: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1-2.

In a chapter preceding the one from which we have just quoted, the apostle asserts that his writings were "the commandments of the Lord." He said: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant." 1 Cor. 14:37-38.

Seventh Day Adventists appear to be ignorant of the fact, that our Lord commanded the churches of Galatia, through the Apostle Paul, as well as the church at Corinth, that collections for

the poor saints be taken on "the first day of the week." The first day of the week, was, by divine appointment, undoubtedly the day on which the disciples met to worship, in church capacity, if not, why instruct the churches thus?

A prominent Seventh Day Advent minister while in oral controversy with the writer, on the Sabbath question, tried to make the impression upon the congregation that the expression of the apostle, "Upon the first day of the week, let everyone of you lay by him in store," had reference to each individual member laying by him a certain amount at home on that day. But such an idea is absurd, for at least two reasons: 1. The instructions, in regard to those collections, were given to the churches and the amount laid by at home by each private church member would in no sense be a church collection. 2. The reason assigned by the apostle for those collections being taken by the churches was "that there be no gatherings when I come;" whereas every private contribution, still at home, would have to be gathered, or collected. This would defeat the unmistakably plain instructions given by the apostle to the churches concerning collections. We wonder if Seventh Day Adventists ever try to carry out those instructions of Paul and take up private collections for benevolent purposes at their homes on "the first day of the week," or Sunday.

It has always been the custom of taking col-

lections *when* and *where* the people met for worship, whether they met to worship on the *first* or *seventh* or any other day of the week. Seventh Day Adventists are legalists, they claim to be under the law of Moses. Did the law instruct that collections be taken in private families on "the first day of the week?" or did not the law require that persons carry their money with them to the place of worship and make their contributions there? The law positively requires every male Jew, who was able, to go to Jerusalem to worship, three times every year, at the temple, and none were allowed to go empty handed; but all were required to carry their money with them and cast into treasury according to their ability. The law respecting those collections was as follows: "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: Every man *shall give* as he is able, according to the blessing of the Lord thy God which he hath given thee." Deut. 16:16-17.

Ultimately a contribution box was placed in the temple, near the altar and the contributions of the people were cast into it when they went to worship. The following account of this method of collecting money for religious purposes is given thus: "But Jehoiada the priest took a chest, and

bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money *that was* brought into the house of the Lord. And it was *so*, when they saw that *there was much* money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the Lord." 2 Kings 12:9-10.

It is now, as it was then, collections of money for religious and benevolent purposes are taken where people worship. Here follows another reference to the same custom of collecting money where people worshiped, only the worshipers finally got to casting their own contributions into the treasury. Christ took notice of those contributions and commended those who gave through pure motives and condemned those who did not, whether they gave much or little: "And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." Luke 21:1-4.

If Christ desired that his disciples should continue to adhere to the law of Moses, why did

he not instruct those churches, through the apostle, to take those collections on the seventh day of the week, instead of "the first day of the week?" He knew full well that from times of old collections had been taken according to the law of Moses *where* and *when* the people worshipped, but now he commands his churches to take collections on "the first day of the week," in violation of the law and contrary to the custom of those Jews who still adhered to the law. Without a doubt and beyond any point of controversy "the first day of the week," called "the Lord's day," was by divine appointment the day on which the primitive disciples and churches of Christ assembled for worship.

A great many writers, both modern and ancient, could be quoted in defense of the fact that contributions for religious purposes were taken *when* and *where* people worshipped. On 1 Cor. 16:1-2, Dr. Adam Clark says: "The apostle follows here the rule of the synagogue; it was the regular custom among the Jews to make their collections for the poor on the Sabbath day." In like manner the apostle ordered the churches of Galatia and the church at Corinth to take collections on the "first day of the week," when they assembled for worship. So reasoned McKnight, Doddridge, Barnes, and many other modern scholars. Justin Martyr, who wrote A. D. 140, about fifty years after the death of the Apostle John,

who will be quoted in chapter ten, also testifies to the same facts.

One more passage of Scripture, reviewed and then we shall have finished our direct line of scriptural proof-texts in support of the position that the resurrection day, or "the first day of the week," commonly called "the Lord's day," or Sunday, is the day set apart, by divine appointment, as a day of rest and worship. The Scripture is this: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Rev. 1: 10-11.

It was not accidental, that the Holy Spirit selected the particular *Greek* word he did to designate and point out the day he wished his churches, in the coming ages to recognize and observe as "the Lord's day."

A new dispensation, new covenant, new relationships, new ordinances, (baptism and the Lord's supper) new officers (bishops, elders, evangelists, pastors, deacons, etc., etc.,) (all demanded new titles, appellations and names to designate and differentiate all these, one from the other; as well as from the institutions and order

of things, which had gone before. Christ is by right, pre-eminently the Governor, Master, Lord and Ruler in the New Economy, New Covenant and New Dispensation. The term Lord as applied to Christ occurs between four and five hundred times in the New Testament. We read of "the disciples of the Lord," Acts 9:1; "the Lord's body," 1 Cor. 11:20; "the cup of the Lord," 1 Cor. 10:21; "Lord's death," 1 Cor. 11:26; "the Lord's table," 1 Cor. 10:21, etc., etc.

There are quite a number of words in the Old Testament and several in the New, translated "Lord," but for some cause the Holy Spirit selected a new word with which to designate and point out two institutions under the New Covenant. In reading our English New Testament this new word could not be discovered, but in the *Greek* this word is distinctly and clearly differentiated from all other words translated "Lord," either in the Old or New Testament. This new *Greek* word is *kuriakos*; it occurs only *twice* in the entire Word of God and is used by the Holy Spirit to designate a certain *day* and a certain *ordinance*. The Apostle John, under the guidance of the Holy Spirit, used the word *kuroiakos* in Rev. 1:10, where he said I was in the Spirit on "*the Lord's day*" and the Apostle Paul, also, used the same word one time and that, in designating the ordinance commemorative of the sufferings and death of Christ as being "*the Lord's supper*." 1

Cor. 11:20. The seventh day Sabbath, observed by the Jews, is mentioned by the sacred writers of the Old and New Testaments many hundreds of times, but at no time by any writer as being "the Lord's day."

It is true, that Christ spoke of himself as being "Lord of the Sabbath," Mark 2:28, and Luke 6:5; also, in Rom. 14:8-9, Christ is said to be "Lord both of the dead and living," but by no means does this prove that all the dead and the living are Christ's. Paul declares the universal Lordship of Christ, again, as follows: "Wherefore God hath highly exalted him, and hath given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11. Once more: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.)" Acts 10:36. Under the New Covenant Christ is "Lord of all," for he positively says: "All things are delivered unto me of my Father." Matt. 11:27. While Christ is the rightful sovereign and "Lord of all," and "all things" including the Jewish Sabbath and every thing else, were "delivered" unto Christ, yet the Holy Spirit used a word to designate a certain day as being "the Lord's day" which was never used with reference

to the Jewish seventh day Sabbath. If the day on which Napoleon surrendered to the Duke of Wellington, at the battle of Waterloo, could be truthfully spoken of as *Napoleon's day*, then possibly, might the Jewish Sabbath, on which Christ was locked up in the tomb be called "the Lord's day." It would certainly be the least consistent, and even a burlesque on Jesus Christ to call the day on which he was incarcerated in a tomb, covered with a ponderous stone and sealed by the authority of an earthly king while Roman soldiers kept watch over the lifeless remains of the son of God, "the Lord's day." Yet Seventh Day Adventists try to make it appear that the Jewish seventh day Sabbath was "the Lord's day" just because Christ is said to be "Lord of the Sabbath." As rightful Lord of the Jewish seventh day Sabbath, here is what Christ did with it. "Blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross. * * * Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon, or a Sabbath day." Col. 2:14. *Revised Version*. As Lord of the Jewish Sabbath Christ had a perfect right to "take it out of the way" which he certainly did—"nailing it to the cross," but he did not nail "the Lord's day" to the cross, nor take it out of the way. If the day on which Christ triumphed over death and the grave is not his

day he certainly has no day and yet the Holy Spirit says he has, and no other day could so appropriately be called "the Lord's day" as the resurrection day, or "the first day of the week," the day on which Christ conquered death, and "brought life and immortality to light."

All civilized nations have their memorial days to commemorate great events. How fitting it is, to have such days. Monuments are local and costly and can very easily be destroyed, but a memorial day costs nothing, it comes alike to all men, everywhere and under all circumstances in life, and cannot be destroyed. If the death angel passing over the land of Egypt, at midnight, smiting with death the first-born of the Egyptians and liberating the children of Israel, and their *exit* from bondage were events of such importance as to necessitate the institution of the passover feast to commemorate the former and the institution of the seventh day Sabbath to commemorate the latter, how much more fitting "the first day of the week," or "the Lord's day" on which our Savior triumphed over death and the grave be kept as a memorial of his resurrection from the dead. See Exod. 12:14; Deut. 5:15; Levit. 23:9-11; John 20:19-22 and Acts 2:1-4, 41-42; Acts 20:7; 1 Cor. 16:1-2; Rev. 1:10.

Or if the birth of George Washington and the signing of American Independence were events of such importance, to the American peo-

ple, as to justify our government setting apart a special day to commemorate each event, how much more appropriate is the setting apart the resurrection day, or first day of the week called "the Lord's day" as being commemorative of Christ's triumph over death and the grave. It would certainly be one of the most natural occurrences imaginable, for the followers of Christ to assemble for worship on this memorial day, and quite unnatural and ungrateful not to do so.

CHAPTER X.

OBJECTIONS TO THE FIRST DAY OF THE WEEK
ANSWERED.

Let us notice a few *objections*, urged, by Seventh Day Adventists in opposition to the observance of "the first day of the week" as a day of worship

Objection 1. The first day of the week, they say, is called Sunday. It is said, that *Sunday* is of heathen *origin* and on this day the heathen worshipped the sun. We might reply appropriately, that our day called Saturday, is the day on which Seventh Day Adventists worship, and, that not only is the name of this day, of heathen origin, but also, the name of every other day in the week and the name of every month in the year, all of heathen origin.

The word Saturday is from the name of a heathen deity called *Saturnus*, the son of *Celus* and *Terra* (heaven and earth), and the father of *Jupiter*, and Seventh Day Adventists worship on

this day named in honor of a heathen deity.

Both Saturday and Sunday came to us by reason of the fact our ancestors, the ancient Saxons, worshiped *Saturnus* and the *Sun* on those days.

Obj. 2. Sabbatarians say, the seventh day Sabbath is mentioned *fifty-nine times* in the New Testament. This fact is urged as a reason why we should keep the seventh day Sabbath now. The Jewish temple is mentioned one hundred and fifteen times, circumcision is mentioned fifty-five times, sacrifices thirty-eight times, and Jewish feasts twenty-eight times. Should the temple service, circumcision, sacrifices and all the Jewish feasts be perpetuated just because they are mentioned in the New Testament? If they should not, then for the very same reason the seventh day Sabbath should not be perpetuated.

Obj. 3. A frivolous objection to the observance of "the first day of the week," as a day of worship, is adduced from the fact that Christ and the apostles frequently *worshiped* with the Jews *on the seventh day Sabbath*. It must be remembered that the Jewish passover feast was a seven days feast and covered every day in the week. The feasts of Pentecost, or the feast of weeks, was also an annual feast and formerly covered only one day, but in later years was extended so as to cover two or three. At no time did a day of this feast occur on a Jewish seventh day Sabbath.

As has been shown, in a previous chapter, the Pentecostal feast was so named because it occurred on the fiftieth day after the first day of the passover feast and consequently occurred on the first day of the week. Levit. 23:15-21. Here was an annual Jewish feast and an occasion of worship by divine appointment so arranged as to occur on our first day of the week, or Lord's day, and on this day there was to "be an holy convocation," and "no servile work" allowed. Verse 21, of the same chapter just quoted. Christ and the apostles and all the Jews worshiping by divine appointment on the *first* day of the week or Sunday, is just as conclusive evidence that we should now worship God on that day, as Christ, and the apostles and the Jews worshiping on the seventh day Sabbath is proof that we should now worship on the day last mentioned.

That the reader may have some idea to what extent the Jews worshiped by divine appointment on other days and other Sabbath days, too, besides the seventh day Sabbath, we will introduce the following lengthy quotation:

And the Lord spake unto Moses, saying, speak unto the children of Israel, saying: In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord. And the Lord spake unto Moses, saying: Also on the tenth day of this seventh month there shall be a day of atonement; it shall be an holy convocation unto you; and ye shall af-

afflict your souls, and offer an offering made by fire unto the Lord; on the eighth day shall be an holy convocation it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work; it shall be a statute forever throughout your generations, in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbaths.

And the Lord spake unto Moses, saying: Speak unto the children of Israel, saying, the fifteenth day of this seventh month shall be the feast of tabernacles (tents) for seven days unto the Lord. On the first day shall be an holy convocation; ye shall do no servile work therein. Seven days ye shall offer an offering, made by fire unto the Lord; on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein.

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days. On the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. Levit. 23:23-36, 39.

In the Scriptures just quoted are mentioned four special Sabbath days, one on the *first* day, one on the *tenth* day, one on the *fifteenth* day and one on the *eighth* day after the fifteenth.

(1) The law fixed positively that those four special Sabbaths should occur on the same days in the same month annually.

(2) The seventh day Sabbath could not occur consecutively every seventh day during the year, and then occur annually on a certain day in a particular month, either according to Solar or

Lunar time. Nor could a Sabbath occur consecutively every seventh day and then occur on the *first, tenth, fifteenth* and the *eighth* day following the fifteenth.

(3) Should a regular seventh day Sabbath at any time fall upon one of those special Sabbath days the seventh day Sabbath would be rendered *null* and *void* by reason of the fact a special law always takes precedence over a general law, should the two at any time seem to conflict. Besides this, all four of those special Sabbath days had different sacrifices and ceremonies, outside of the holy convocation and refraining rigidly from secular employments which were in common with the seventh day Sabbath. Each regular seventh day Sabbath had the same service, which was as follows: "And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, besides the continual burnt offering and his drink offering." Num. 28:9-10. Compare Levit. 23:27, 28. Study the entire chapter closely.

NOTE: Since the words *month* and *moon* are used interchangeably in the Old Testament Scriptures, especially, and some times in the New, we deem it best at this point to explain. The Jews got their use of the word *month* from the Hebrew word *chodesh*, which means *month* or

moon. The word *chodesh* occurs about two hundred and thirty times in the Old Testament Scriptures and is translated month one hundred and thirteen times and *moons* and *months* and *new moons* about fifty times. Here follows a few instances in which *chodesh* is interchangably translated *month*, *months*, *moons*, *new moons*, etc: "And the Lord spake unto Moses and Aaron in the land of Egypt, saying: This month (*chodesh-moon*) shall be unto you the beginning of months; (*chodesh-moons*) it shall be the first month (*chodesh-moon*) of the year to you." Exod. 12:1, 2. In like manner should those other examples of the use of the word *chodesh* or *moon* be understood.

Blow up the trumpet in the new moon (or month), in the time appointed, on our solemn feast day. Ps. 81:3. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months (or moons), ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the Lord your God. Num. 10:10. And to offer all burnt sacrifices unto the Lord in the Sabbaths, in the new moons (or new months), and on the set feasts, by number, according to the order commanded unto them, continually before the Lord. 1 Chron. 23:31. Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the Sabbaths, and on the new moons (new months), and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel. 2 Chron. 2:4. He appointed also the king's portion of his substance for the burnt offerings, and the burnt offerings for the Sabbaths, and for the new moons (new months),

and for the set feasts, as it is written in the law of the Lord. 2 Chron. 31:3. Likewise the people of the land shall worship at the door of this gate before the Lord in the Sabbaths and in the new moons (new months). Ezek. 46:3.

See Dr. Young's Analytical *Hebrew-Greek-English Concordance*, on moon, moons, new moons, etc.

Every new moon, as can be seen from the quotations just given, was an occasion of worship and sacrifice.

When we take into consideration the three annual feasts, two of which covered seven days each, and one, the Pentecostal feast, occurred on the first day of the week, and the new moon services and four extra Sabbath day services, together with the solid Sabbatic month service, it is almost or quite absolutely certain, that the Jews worshiped God more on other days, by divine appointment, than they did on the seventh day Sabbath. The reader will also notice how those new moon services and Sabbath day services and feasts are all steadfastly bound together by the law of Moses. Just *where* and *when* and *how* one passed away is *where* and *when* and *how* they all passed away; if one is binding on us to observe now they all are. Hence the apostle, in speaking of what Christ accomplished upon the cross, said: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; let no man therefore judge you in meat, or in drink,

or in respect of an holy day, or of the new moon, or of the Sabbath days." Col. 2:14-16.

Obj. 4. Another frivolous argument urged by Seventh Day Adventists, in favor of keeping the Jewish seventh day Sabbath, and in opposition to the observance of the first day of the week as a day of worship, is stated as follows: The seventh day Sabbath is called the Sabbath of "the Lord thy God;" this expression is applied, it is said, to no other day. This argument, if argument it can be called, is scarcely worthy of a reply, from the fact, it is a mere play on words. God spake unto the children of Israel, saying: "My Sabbaths shall ye keep." Levit. 19:3, 30. The feasts are called "the feasts of the Lord," and the Sabbaths are called "the Sabbaths of the Lord." Levit. 23:27, 28. Since God exists in unity and not *diversity*, therefore anything which belongs to the LORD or to GOD belongs to "the Lord thy God." Moses called the attention of the Israelites especially to this cardinal fact: "Here, O Israel! The Lord our God is one Lord." Deut. 6:4. Christ quotes this language, Mark 12:29, 32. Christ was God manifest in the flesh, for it is written: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." Isia. 9:6. Christ also positively said: "I and my Father

are one." John 10:30. Christ was Lord of the Jewish Sabbath. Mark 2:28. And Lord of that day and having all power, or authority in heaven and on earth, he had a perfect right to abolish the seventh day Sabbath, which he surely did. Col. 2:14, 16. Christ as Lord, has a right to a day and God's word says he has a day and that day is called 'the Lord's day.' Rev. 1:10.

Obj. 5. The Pope changed the observance of the Sabbath from the *seventh* day of the week to the *first* day. It is amusing, to one who knows the facts in the case, to see a Seventh Day Advent proclaimer come before the public and vehemently assert that the Pope of Rome changed the observance of the Sabbath from the *seventh* day to the *first* day of the week. They vary the allegation some times by asserting that Constantine, the Emperor of Rome, changed the observance of the Sabbath to the first day of the week. They even pretend that they have testimony from high Catholic authority to prove their assertions in regard to this matter.

Here follows the testimony of a Catholic priest, the Rev. John Miller, Rector of Saint John's Catholic Church, Headsburg, Cal. He says: "Having lived for years among the Seventh Day Adventists, I am familiar with their claims, that the Pope of Rome changed the Sabbath from the seventh to the first day of the week. Such assertions are wholly unfounded. Catholics claim

no such thing; but maintain that the apostles themselves established the observance of Sunday and that we received it by tradition from them. The councils and popes afterwards simply confirmed the keeping of the day as received from the apostles."

"The 'Catholic Dictionary,' by Addis and Arnold, after quoting Rev. 1:10; Acts 20:7; 1 Cor. 16:1, 2, says: These texts 'seem to indicate that Sunday was already a sacred day on which deeds of love were specially suitable. Heb. 10:25 shows this much; that Christians, when the epistle was written, had regular days of assembly. The Scripture references given above show that the observance of Sunday had begun in the apostolic age; but even were Scripture silent, tradition would put this point beyond all doubt.'"

"John Ankatell, A. M., priest of the diocese of New York, writing in the Outlook, July, 1889, says of Sunday, the Lord's day: 'We *think* it was given by our Lord to the apostles during the great forty days after his resurrection, but we cannot *prove* this.'"

Priest Ankatell gave Catholic ideas in regard to the origin of the first day of the week as a day of worship. Of course, if the Pope had changed the observance of the seventh day, to that of the first day of the week, all Catholics would know it and their literature would abound with it. They do not appear to be the least disposed to hide their

traditions nor the edicts of their popes. Their catechisms and literature frequently refer to the "Lord's Day," or "the first day of the week," as being of Scriptural origin, as do the authors just quoted. Those priests and authors undoubtedly voice Catholic ideas and will easily discount any Advent assertion to the contrary.

Seventh Day Advent preachers frequently refer to the observance of Sunday or the first day of the week as being "the mark of the beast." Such a statement may much more truthfully be spoken of as a mark of Advent falsifying. By such ridiculous assertions Seventh Day Adventists have actually frightened some good brethren into doubting whether the observance of "the first day of the week," as a day of rest and worship, is authorized by the word of God or not. Their assertions in regard to Constantine changing the observance of the seventh day to the first day of the week is just as untrue, as will presently be seen.

The quotations just given and those immediately following are from *Canright's Seventh Day Adventism Renounced*. We have the greater portion of those questions scattered promiscuously through books we have, but quote those as they are already collated and arranged ready to our hand.

PLINY'S LETTER, A. D. 107.

Pliny was governor of Bithynia, Asia Minor, A. D. 106-108. He wrote A. D. 107 to Trajan, the Emperor, con-

cerning the Christians, thus: "They were wont to meet together, on a stated day before it was light, and sing among themselves alternately a hymn to Christ as God. * * * When these things were performed, it was their custom to separate and then to come together again to a meal which they ate in common without any disorder." Horne's Introduction, Vol. I, chapter 3, section 2, page 84. That this was Sunday is evident. 1. They came together to worship Christ. 2. They assembled to eat a meal together, the Lord's Supper. We have already proved that the "stated day" for this was Sunday. "Upon the first day of the week when the disciples came together to break bread." Acts 20:7. This is exactly parallel to Pliny.

Eusebius, the historian, A. D. 324, says: "I think that he (the Psalmist) describes the morning assemblies in which we are accustomed to assemble throughout the world." "By this is prophetically signified the service which is performed very early and every morning of the resurrection day throughout the whole world." Sabbath Manual, page 12. This is exactly what Pliny says: They met together "on a stated day before it was light;" they assembled to eat together a meal. Eusebius says it was the custom of all Christians "to meet very early and every morning of the resurrection day." This ought to settle it and does. Pliny's stated day was Sunday. This was in the very region where the apostles labored, and only eleven years after St. John died. Elder Andrews, Sabbatarian, says: "This testimony of Pliny was written a few years subsequent to the time of the apostles. It relates to a church which probably had been founded by the Apostle Peter." Hist. Sab., page 237. It shows that the apostles taught Sunday keeping.

THE TEACHING OF THE APOSTLES, A. D. 125.

This was not written by the apostles; yet its date is very early. Some place it as early as A. D. 80. Professor Harnack, of Berlin, says many place it between A. D. 90, and A. D. 120. This is the date most favored. It can not be much later. The New York Independent says of it: "By all odds the most important writing exterior to New

Testament." Professor D. R. Dungan, President of Drake University, says: "It is evident that it is not far on this side of the death of the Apostle John." The noted scholar, Rev. Wilbur F. Crafts, in his Sabbath for Man, page 383, says: It was "written, as the best scholars almost unanimously agree, not later than forty years after the death of the last of the apostles, and during the lifetime of many who had heard John's teachings." In the preface to this important document, the editors, Professors Hitchcock and Brown in the Union Theological Seminary, New York, says: "The genuineness of the document can hardly be doubted." "The document belongs undoubtedly to the second century; possibly as far back as 120 A. D.; hardly later than 160." Introduction.

Chapter fourteen of the Teaching of the Apostles says: "But every Lord's day do ye gather yourselves together, and break bread, and give thanksgiving," etc. This testimony is clear and decisive that the Lord's day was the established day of worship, at that early day.

Since, however, this book is growing beyond the proportions we intended, we will forego comment on the "church fathers," who wrote prior to the full establishment of Catholicism and the reign of popery, and content ourselves with stating a few facts only.

Justin Martyr was scholarly and pious. Many scholars and authors pass encomiums upon his piety and wide range of knowledge. He was a profuse writer. He wrote 140 A. D., about 50 years after the death of the Apostle John. His testimony alone would be decisive. He said: "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, the president verbally instructs and exhorts to the invitation of

these good things." *The First Apology of Justin*, Chapter 67. In his *Complete Testimony of the Fathers*, Eld. Andrews, an able Seventh Day Advent historian, said of this great and good man, who lived and wrote only a few years after the death of the Apostle John, "It does not appear that Justin paid the slightest regard to the ancient Sabbath. He speaks of it as abolished, and treats it with contempt." p. 33. This was over 500 years before there was a pope and over 200 years before Constantine, Emperor of Rome was born. The writings of those who wrote long before a pope was ever crowned or seated upon a throne abound with such statements.

Tertullian of Africa was born A. D. 160. He was raised a heathen, was converted to Christianity and united with the party which ultimately developed into Catholicism. He subsequently joined the Montanists, a people orthodox in doctrine and very rigid in discipline. He was a man of piety, scholarship and an extensive writer. He is highly spoken of in the Schaff-Herzog Cyclopaedia. It says of him: "One of the grandest and most original characters of the ancient church." His book is spoken of by them as, "one of the magnificent monuments of the ancient church." Here are some extracts from his writings: "Let him who contends that the Sabbath is still to be observed * * * teach us that for the past time righteous men kept the Sabbath." "God origi-

nated Adam uncircumcised and inobservant of the Sabbath." He also says that Abel, Noah, Enoch and others were "inobservant of the Sabbath." Answer to the Jews, chapter 2. He also said: "The old law is demonstrated as having been consummated at its specific times, so also the observance of the Sabbath is demonstrated to have been temporary." Chapter 4. Again he says: "We solemnize the day after Saturday in contradistinction to those who call this day Sabbath, and devote it to ease and eating, deviating from the old Jewish customs, which they are now very ignorant of." Apology, chapter 16. One more extract from the writing of this great man. He says: "We neither accord with the Jews in their peculiarity in regard to food, nor in their sacred days. * * * We however (just as we have received), only on the day of the Lord's resurrection ought to guard not only against kneeling, but every posture and office of solicitude; deferring even our business, lest we give any place to the devil." Tertullian on Prayer, chapter 23.

That the reader may be the better prepared to understand the quotation which is to follow, from Origen we will state, that Origen was a converted Jew and like Paul and many other Jews attended the Jewish feasts and underwent Jewish ceremonial purifications as Paul did, Acts 21:24, in order to disarm prejudice and win their kindred, though they observed the first day of the

week as a day of rest and worship. Tertullian, from whom we have just quoted, was a cultivated heathen, educated for a lawyer and when converted to Christianity was under no obligation to conform to Jewish customs. Gaius, Trophimus, Aristarchus, Tychicus, Secundus and Sopater, who celebrated the Lord's death with Paul and others at Troas on "the first day of the week," Acts 20:4-7, were no doubt, converted Greeks, as their names imply, and probably like Timothy's father, was a Greek, but his mother was a Jewess, yet, lest he might appear to the Jews in the light of a negligent Jew and thereby damage his influence with them, submitted to the rite of circumcision after he had embraced Christianity. Thus Origen, a Christian Jew, A. D. 225, defends himself against the Jews for keeping "the Lord's Day" and yet keeping Jewish feasts at the same time. He says: "If it be objected to us on this subject that we ourselves are accustomed to observe certain days, as, for example, the Lord's day, the preparation, the passover, or Pentecost." Origen against Celsus, book 8, chapter 22. Here it is also settled that "the Lord's Day" was not regarded by the primitive disciples and Jews, as being only another name for the seventh day Sabbath, as Seventh Day Advent preachers try to make it appear.

We shall next quote from a work written A. D. 250, called "*The Apostolic Constitutions*." Mos-

heim, in his Historical Commentaries, Century 1, Section 51, says: "The matter of this work is unquestionably ancient; since the manners and discipline of which it exhibits a view are those which prevailed among the Christians of the second and third centuries, especially those resident in Greece and the Oriental regions."

Here follow a few extracts from this ancient work: "And on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus and sent him to us." "Otherwise what apology will he make to God who does not assemble on that day to hear the saving word concerning the resurrection." In Section 7, paragraph 59. Again: "On the day of the resurrection of the Lord, that is the Lord's Day, assemble yourselves together, without fail, giving thanks to God." Again: "On which account we solemnly assemble to celebrate the feast of the resurrection on the Lord's Day." In Book 7, Section 2, paragraph 30. Those quotations show beyond any point of controversy that the day on which Christ arose, which was "the first day of the week" was called by the disciples "the Lord's Day." Those and similar quotations sufficient to make a considerable book could be gathered from the fathers and those who wrote long before there was a pope, and yet Seventh Day Adventists are constantly talking about the Pope changing the

Sabbath from the *seventh* to the first day of the week and that the observance of "the first day of the week" as a day of worship is "the mark of the Beast." The like is simply an outrage upon the public.

Here follows extracts from the writings of Anatolius, who wrote A. D. 270. The Apostle John "was in the Spirit on the Lord's Day," and received seven messages for seven churches in Asia Minor. Anatolius was pastor of one of those churches, the church at Laodicea, and undoubtedly knew what day was meant by the expression "the Lord's Day," and whether that day was the resurrection day or not and whether it was to be observed as a day of worship or not. In his seventh canon Anatolius says: "The obligation of the Lord's resurrection binds us to keep the paschal festival on the Lord's Day." In his tenth canon he says: "The solemn festival of the resurrection of the Lord can be celebrated only on the Lord's Day." In his sixteenth canon he says: "Our regard for the Lord's resurrection which took place on the Lord's Day will lead us to celebrate it on the same principle." Comment is unnecessary.

We now quote from the writings of Victorinus, who wrote A. D. 300, and about three hundred years before there was a pope. His statement is peculiar, strong and clear. There is one

word in the quotation which needs to be explained—"parasceve." Among the Jews this word meant the evening before the Sabbath, that is, before the seventh day Sabbath. Mark 15:42." (*Obsolete Webster.*) In his work titled Creation of the World, Section 4, Victorinus says: "On the former day (the sixth) we are accustomed to fast rigorously that on the Lord's Day we may go forth to our bread with giving of thanks. And let the parasceve become a rigorous fast, lest we should appear to observe any Sabbath with the Jews which Christ himself, the Lord of the Sabbath, says by his prophets that his soul hateth which Sabbath he in his body abolished." Such quotations need but little or no comment.

Eusebius, who wrote A. D. 324, was a voluminous writer, a thorough scholar and highly spoken of by authors of Encyclopedias and writers on Church Histories. Eusebius, himself, is called "the Father of Church History." In speaking of the patriarchs before the flood, this great historian, who wrote nearly three hundred years before there was a pope, said: "They did not, therefore, regard circumcision, *nor observe the Sabbath, neither do we; * * ** because such things as these do not belong to Christians." Ecclesiastical History Book 1, Chapter 4.

More than three times as much testimony, disproving the ridiculous and untrue Seventh Day Adventist's assertion, that the Pope of Rome

changed the observance of the seventh day Sabbath, to the first day of the week, could be introduced, but this is sufficient. He who would be deceived with the preceding array of testimony before him, intends to be deceived any way, and all that could be said would do him but little or no good.

CHAPTER XI.

OBSERVANCE OF THE FIRST DAY OF THE
WEEK TRACED BACK TO THE
APOSTOLIC AGE.

Having traced the seventh day Sabbath from its *origin*, in the wilderness, as recorded in the sixteenth chapter of the Book of Exodus, to its formal and public abrogation upon the cross, and also having discovered the *origin* of the first day of the week or "the Lord's Day," as a day of worship, and having traced the same down to A. D. 96, Rev. 1:10, let us now *reverse* the order, and trace the observance of "the Lord's Day" back to its origin on the day Christ arose from the dead. While the Scriptures given, and facts adduced are sufficient to satisfy those who are disposed to shape their faith and practice by the word of God, yet, in order to remove all doubt from the minds of the skeptical, if there be such, we will trace the observance of "the first day of the week" or

“the Lord’s Day” up the stream of time, to that point where the historical and Scriptural accounts meet and corroborate each other.

Those who observe Sunday or the first day of the week as the Christian Sabbath do it in commemoration of the resurrection of Christ. This practice, as has been seen, is derived from the example of Christ, the apostles and primitive disciples, and has been faithfully maintained down to the present time. “The Lord’s Day” is a term now commonly applied to “the first day of the week,” in honor of our Lord’s resurrection.

With the exception of a few Adventists and Sabbatarians of recent date, all Christendom, numbering nearly or quite 500,000,000 professed Christians, regard Sunday as a sacred day, and agree in applying to it the term “the Lord’s day.” So also all lexicons and encyclopedias of note testify to the same fact. What a grand host of witnesses. Whence the origin of “the Lord’s Day” or Christian Sabbath from an historical standpoint? Notice the testimony closely as we pass along up the stream of time.

Rev. H. A. Lewis, D. D., Seventh-day Baptist, is the author of ‘Critical History of Sunday Legislation.’ From page 181 we quote: “The profanation of the Lord’s day is highly offensive to Almighty God.” Laws of Massachusetts, A. D. 1760.

“Seventeenth century, A. D. 1676. The Laws

of Charles II of England says: "For the better observation and keeping holy the Lord's day, commonly called Sunday, be it enacted," etc. *Critical History of Sunday Legislation*, p. 108.

Sixteenth century, A. D. 1536. Going back over three hundred years to the reformers, we find all Christians calling Sunday the "Lord's day." Calvin, voicing the universal sentiment of his time, says: "The ancients have, not without sufficient reason, substituted what we call the Lord's day in the room of the Sabbath." Calvin's Institute, Book 2, chapter 8, section 34. Luther, Zwingle, Beza, Bucer, Cranmer, Tyndale, etc., likewise speak of the Lord's day as the first day of the week. Here is another great fact as to the Lord's day. It was in existence and universally observed 300 years ago

Fifteenth century, A. D. 1409. "He that playeth at unlawful games on Sundays . . . shall be six days imprisoned." Statute of Henry IV of England. *Critical History of Sunday Legislation*, p. 90.

Fourteenth century, A. D. 1329. "It is provided by sanctions of law and canon that all Lord's days be venerably observed." Archbishop of Canterbury. *Critical History of Sunday Legislation*, p. 82.

Thirteenth century, A. D. 1281. "The obligation to observe the legal Sabbath according to the form of the Old Testament is at an end . . .

to which in the New Testament hath succeeded the custom of spending the Lord's day . . . in the worship of God." Archbishop of Canterbury. *Critical History of Sunday Legislation*, p. 81.

Twelfth century, A. D. 1174. "We do ordain that these days following be exempt from labor: . . . All Sundays in the year," etc. Emperor of Constantinople. *History of Sabbath and Sunday*, p. 191.

Eleventh century, A. D. 1025. "Sunday marketing we also strictly forbid." Laws of Denmark. *Critical History of Sunday Legislation*, p. 77.

Tenth century, A. D. 975. "Sunday is very solemnly to be revered." Saxon Laws. *Critical History of Sunday Legislation*.

Ninth century, A. D. 813. "All Lord's days shall be observed with all due veneration and all servile work shall be abstained from." Council of Mayence.

Eighth century. In the year 747, an English council said: "It is ordered that the Lord's day be celebrated with due veneration, and wholly devoted to the worship of God." Andrews' *History of the Sabbath*, p. 377.

Seventh century, A. D. 695. "If a slave work on Sunday by his lord's command, let him be free." Saxon Laws. *Critical History of Sunday Legislation*, p. 71.

Sixth century, A. D. 587. "On the Lord's

day it is not permitted to yoke oxen or to perform any other work except for appointed reasons." Council of Auxerre.

Fifth century. Passing back to about A. D. 450, we come to the History of the Church, written by Sozomen. In book 2, chapter 8, p. 22, of Constantine he says: "He honored the Lord's day, because on it he arose from the dead." This shows what he meant by the Lord's day in those early times.

Stepping back once more to about A. D. 400, we reach the great theologian of the early church, St. Augustine. He says: "The day now known as the Lord's day, the eighth, namely, which is also the first day of the week." Letters of St. Augustine, Letter 55, chapter 13. He says the first day of the week was known as the Lord's day in his times.

Fourth century. In A. D. 386, the Emperors of Rome decreed as follows: "On the day of the sun, properly called the Lord's day by our ancestors, let there be a cessation of lawsuits, business and indictments." Critical History of Sunday Legislation, p. 36. Even the civil law at that early date recognized Sunday as the Lord's day.

Going back again to the era of Constantine the Great, the first Christian Emperor, we reach Eusebius, the "Father of Church History," A. D. 324. He constantly and familiarly uses the term "Lord's day" for the first day of the week. One

passage: "They (the Jewish Christians) also observe the Sabbath, and other discipline of the Jews, just like the Jews do; but, on the other hand, they also celebrate the Lord's day very much like us in commemoration of his resurrection." Eccl. History, book 3, chapter 27. Here the Lord's day is distinguished from the Jewish Sabbath, and it is said to be kept on account of the resurrection. This brings us to the era of the Early Christian Fathers. We quote them as translated in the "Ante-Nicene Christian Library."

A. D. 306. Peter, Bishop of Alexandria in Egypt: "But the Lord's day we celebrate as a day of joy, because on it he arose again." Canon 15.

Third century, A. D. 270. Anatolius, Bishop of Laodicea, in Asia Minor: "Our regard for the Lord's resurrection, which took place on the Lord's day, will lead us to celebrate it." Chapter 10.

About A. D. 250. The Apostolical Constitution: "On the day of our Lord's resurrection, which is the Lord's day, meet more diligently." Book 2, section 7.

A. D. 250, Cyprian, Bishop of Carthage, in Africa: "The eighth day, that is, the first day after the Sabbath and the Lord's day." Epistle 58, section 4.

A. D. 200. Tertullian, in Africa: "We solemnize the day after Saturday in contradistinc-

tion to those who call this day their Sabbath." Apology, chapter 16. "We, however, just as we have received, only on the day of the Lord's resurrection, ought to guard not only against kneeling, but every posture and office of solicitude, deferring even our business." On Prayer, chapter 27.

Second century, A. D. 194. Clement of Alexandria, Egypt: "He in fulfillment of the precept, according to the Gospel, keeps the Lord's day, when he abandons an evil disposition, and assumes that of the Gnostic, glorifying the Lord's resurrection in himself." Book 7, chapter 12.

A. D. 180. Bardesanes, Edessa, Asia: "On one day, the first of the week, we assemble ourselves together." Book of the Laws of Countries.

A. D. 140. Justin Martyr: "But Sunday is the day on which we all hold our common assembly, because Jesus Christ, our Savior, on the same day rose from the dead. "Apology, chapter 67.

A. D. 120. Barnabas: "We keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead." Chapter 17.

A. D. 96. St. John, on Patmos: "I was in the Spirit on the Lord's day." Rev. 1:10.

A. D. 60. Luke, Asia Minor: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Acts 20:7.

Thus we have traced the Lord's day, or Sun-

day, as a sacred day among Christians, from our times back through all the centuries up to the New Testament itself.

Who can fail to see that the "Lord's day" and the "first day of the week" are spoken of in the same manner, both by the apostles and down through all the church fathers and reformers to our day? To every unbiased mind the evidence must be conclusive that the Lord's day of Rev. 1:10, written A. D. 96, is the resurrection day the same as it is in every instance where it is used by all the church fathers immediately following John. See chapter 8. Mark this fact: In not one single instance either in the Bible or in history can a passage be found where the term the Lord's day is applied to the seventh day Sabbath. This fact should be, and is, decisive as to the meaning in Rev. 1:10. Even Sabbatarians themselves do not call the seventh day the Lord's day, but always say the "Sabbath day."

The quotations just cited are from Canright's *Seventh Day Adventism Renounced*.

Mr. Canright was the ablest defender the Seventh Day Adventists ever had, both with pen and in oral discussion, but he studied too much to remain an Adventist. Hence, he renounced the heresy and published a most scholarly and exhaustive expose of Adventism.

TESTIMONY OF LEXICONS AND CYCLOPEDIAS.

WEBSTER: "Sunday, the first day of the week; the Christian Sabbath; the Lord's day."

Smith's Dictionary of the Bible: "Lord's day." The first day of the week, or Sunday, of every age of the church."

Schaff-Herzog Encyclopedia: "'Lord's day,' the oldest and best designation of the Christian Sabbath, first used by St. John." Rev. 1:10.

Buck's Theological Dictionary, Article Sabbath: "It (the first day of the week) is called the Lord's day." Rev. 1:10.

Johnson's New Cyclopedia: "Lord's day, a name for the first day of the week, derived from Rev. 1:10."

Liddell and Scott's Greek-English Lexicon: "*Kuriokos*—of, or belonging to, concerning a lord or master, especially belonging to the Lord (Christ); hence *Kuriake hamera*, the Lord's day."

Parkhurst—on the Lord's Day: "This is the usual name of Sunday with the subsequent Greek fathers."

Robinson's Greek Lexicon: "*Kuriokos*—Pertaining to the Lord, to the Lord Jesus Christ: e. g., *Kuriokos deipnon*, the Lord's supper (1. Cor. 11:20); *Kuriake hamera*, the Lord's day. Rev. 1:10."

COMMENTATORS.

Dr. A. Clark, on Rev. 1:10: "The Lord's day. The first day of the week."

Dr. Scott, on Rev. 1:10: "On the Lord's day, which can be meant of no other than the day on which the Lord Jesus arose from the dead, even the first day of the week."

Dr. Barnes, on Rev. 1:10, says: "This was a day particularly devoted to the Lord Jesus; (1) that is the natural meaning of the word Lord as used in the New Testament; and (2) if the Jewish Sabbath was intended to be designated, the word Sabbath would have been used."

Dr. Hackett, in his Commentary on Acts 1.24, says: "*Kuriokos*, when taken absolutely in the New Testament, refers generally to Christ."

Burkett's Notes on the New Testament, says: "Lord's day, namely, the first day of the week."

Eclectic Commentary, on Rev. 1:10, says: "The Lord's day, the Christian Sabbath, the first day of the week."

Family Bible, with notes, on Rev. 1:10, says: "The Sabbath was the term invariably used for the Jewish seventh day. John himself always used that term when speaking of the seventh day. See John 5:9, 10, 16, 18, and John 7:22, 23 and John 9:14, 16 and 19:31. Had he meant that day in Rev. 1:10, he certainly would have said "Sabbath day," not "Lord's day."

Some of the quotations from lexicographers

and commentators we have borrowed from Can-right's Seventh Day Adventism Renounced.

The scholarship, as well as the more highly civilized and Christianized portion of the world stand almost as a unit against Seventh Day Adventism in regard to Sabbath keeping.

CHAPTER XII.

ABROGATION OF THE LAW- COVENANT.

Some times it is difficult to express an idea as concisely and in as few words as desirable. What we mean by the expression law-covenant is, the covenant made between God and the children of Israel at Mount Sinai, which bound the children of Israel to the law of Moses as delivered to him by the Almighty. A covenant, said *Webster*, is, "A mutual agreement of two or more persons or parties, or one of the stipulations in such an agreement. 'Johnathan and David made a covenant.'" 1 Sam. 18:3. The *synononyms* of the word *covenant* as given by Webster are as follows: "Agreement; contract; bargain; compact; arrangement; stipulation—COVENANT, CONTRACT, COMPACT, AGREEMENT, STIPULATION. *These words all denote a mutual agreement between two or more parties.*"

The ten commandments, engraven upon two

tables of stone by the Almighty and given to Moses upon Mount Sinai are in a few instances, by a figure of speech called *metonymy*, spoken of as equivalent to the *covenant*, "METONYMY," says *Webster*, is, "A trope in which one word is put for another that suggests it; as, we say, a man keeps a good *table*, instead of good *provisions*; we read *Virgil*, that is his *poems*; a man has a warm heart, that is, warm *affection*."

A *table*, we know is no part of *provisions*, yet by a figure of speech it is spoken of as *provisions*. *Virgil* is not part of his poems, and yet by a figure of speech he is spoken of as his poems. Here follows an instance wherein the ten commandments are spoken of as the equivalent of the covenant. "And he wrote upon the tables the words of the covenant, the ten commandments." Exod. 34:28. See also Deut. 4:13. In the Scripture just quoted and in the one cited the ten commandments are spoken of as the equivalent of the covenant and yet we know that they are not even any part of the covenant, for a contract, stipulation or covenant cannot be made by a command or any number of commands. From the very nature of the case an agreement, stipulation, contract or covenant cannot be made by commands as all very well know. By the same figure of speech the old covenant, the one made at Sinai, is spoken of as the equivalent of the entire Old Testament Scriptures. "For until this very day at

the reading of the old covenant the same veil remaineth, it not being revealed to them that it is done away in Christ." 2 Cor. 3:14. *Revised Version*. In the sixth verse of the same chapter the word covenant is put as the equivalent of the New Testament, "Who also made us sufficient ministers of a new covenant." *Revised Version*. The Greek word *diatheke*, translated *covenant* in the *Revised Version*, in the Scriptures just quoted, is translated *testament*, in our Common King James translation. In very nearly every instance in our Common Version, where the word *testament* occurs, the word *covenant* takes its place in the *Revised Version*. Both of our words *testament* and *covenant* are derived from the same Greek word *diatheke*.

Just one more example of this figure of speech called *metonymy*. "But unto this day, whensoever Moses is read, a veil lieth upon their heart." 2 Cor. 3:15; same in *Revised Version* and *King James translation*. In the quotation just given the writings of Moses are spoken of as Moses himself, and yet we know that they are not Moses nor any part of Moses. In like manner the ten commandments are spoken of as the equivalent of the *covenant* when we know positively that commands cannot constitute a contract, argument, stipulation or covenant, nor any part of a mutual agreement.

The contract, stipulation, agreement or cove-

agreement

Good grammar

nant made at Mount Sinai bound the children of Israel to keep the ten commandments together with the entire law of Moses as a law. As this is an important matter we are now discussing we deem it best to quote the entire decalogue in consecutive order, and let the reader see whether there is a stipulation, contract, agreement, or covenant contained in the Ten Commandments or not. There are two records given of the decalogue, one in the book of Exodus and the other in the book of Deuteronomy, and those two accounts differ in one important feature. Seventh Day Adventists invariably quote from Exodus, but as the fullest account is given in Deuteronomy we shall quote from that book:

"Thou shalt have no other gods before me.

"Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth. Thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

"Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates; that thy manservant and thy maidservant may rest as

well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day.

"Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Neither shalt thou commit adultery

"Neither shalt thou steal.

"Neither shalt thou bear false witness against thy neighbor.

"Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his manservant, or his maidservant, his ox, or his ass, or anything that is thy neighbor's." Deut. 5:7-21.

The preface to the Ten Commandments as given, both in Exod. 20:2, and Deut. 5:6, was the essential prelude which prepared the mind and heart of every true Israelite to appreciate, accept and obey that which God would command. It is as follows: "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage."

To have urged, either upon Adam and Eve or upon the Gentiles obedience to the Ten Commandments on the ground that God had brought them out of Egypt, from the house of bondage would have been meaningless, but to a Jew who had experienced the oppression and galling yoke of bondage in Egypt this utterance was full of meaning and pathos.

In preparing and arranging charts for their

lectures and discourses, Seventh Day Advent preachers, will invariably leave the preface to the decalogue off, which carried the mind of a Jew back to Egypt, and to the house of bondage.

As has been stated one can very easily discover that the ten commandments neither in part nor in the aggregate constitute a covenant, in any sense. In fact, the covenant and the law and commandments are clearly distinguished from each other, thus: "Who are Israeites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law." Rom. 9:4.

While the ten commandments really constitute a part of the law, yet they did not constitute even a part of the covenant. The following Scripture distinguishes between the law and commandments; for, but few if any laws ever consisted wholly in commandments. God said to Moses, "Come up into the Mount, and be there, and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Exod. 24:12. Our Advent friends will hang up their charts and pointing to the commandments will repeatedly call those commands "the law," "the law of God," "the law of the Lord," "the law of the Lord your God," etc. Not one of those expressions, however, is applied to the ten commandments in the word of God. With them the decalogue is *the covenant, the law and the summum bonum*, the chief good.

While in Egypt the children of Israel did not constitute a nation, but managed some way to keep up their genealogy and in a vague sense constituted only twelve tribes. It was the covenant made and law given at Sinai which moulded the children of Israel into national compact. Even after the covenant between God and the children of Israel had been entered into, it took some time to construct the tabernacle and arrange all the service, and put into operation the details of law respecting the duties of the people, the priesthood, and "the rulers" toward each other and toward God, and in regard to all other matters, civil, religious, political, etc., etc. Nations are never constituted instantaneously with all the minutia of law and order, in full operation. There is generally a coming together of the representative parties and the drafting of a constitution or the setting forth of the basal or fundamental principles upon which the proposed government shall be founded. As a people the children of Israel were no exception to the general rule. The covenant, together with the ten commandments and whatever else was written upon the tables of stone, by the Almighty, appear to have served as a basis for the Theocratic government into which God proposed to constitute his people. If that which was written upon the tables of stone did not constitute a kind of *magna charta* or constitution for national Israel it is indeed difficult

to understand why that portion of God's word should have been written upon the tables of stone rather than any other portion of God's revealed will. As strange as it may appear to some, yet it is a fact that all that was written upon the tables of stone by the Almighty was first written in a book by Moses, some eighty days or more before it was written upon the tables of stone. And still farther: All that was written upon the tables of stone would have been lost to the world long since with the destruction of the tables of stone had the same not been written also in a book.

The writing upon the tables of stone included not only the ten commandments, but the covenant also, which was made at Sinai, together with numerous other commandments, precepts and duties as recorded in Exod. 19:4, to Exod. 24:8. To quote consecutively all contained in the Scriptures just referred to would not only be too tedious, but is unnecessary. It would be interesting and profitable to the reader to turn to the first of the nineteenth chapter of the Book of Exodus and read continuously to the eighth verse of the twenty-fourth chapter, remembering at the same time, that the Scriptures, as given by the Holy Spirit, were not cut up into chapters and verses as we now have them. The first eight verses of the Scripture referred to informs us that the cove-

nant between God and the children of Israel was made at Sinai and is as follows:

"In the third month, when the children of Israel had gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the Mount. And Moses went up to God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself. Now, therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came, and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Exod. 19:1-8.

Here is an agreement, a contract or covenant pure and simple; God submitted the terms and they were accepted upon the part of the people, but this covenant, however, was an unconfirmed covenant. From times of old it had been the custom to confirm, by witness or oath or ring or in some way agreements, contracts or covenants in order to make them, if possible, more binding than they otherwise would be. But God had only submitted in general terms the conditions on which he was willing to enter into covenant relation with the children of Israel. He merely said

to them through Moses, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." In reply the people said, "All that the Lord hath spoken we will do." But before God would confirm this covenant he wished to impress the people with the majesty and divinity of his being, the solemnity and awfulness of the occasion and to give them an *epitome* or outline of their duties toward him and toward each other, and what he requires of them. Hence all the intervening Scripture between Exod. 19:4, and Exod. 24:8, which is not descriptive of God's manner of communicating with the children of Israel, the mediatorial work of Moses and the deportment of the people were written upon the tables of stone. Or to be more explicit, if possible: All the twentieth chapter of the Book of Exodus, with the exception of verses 1, 18-21, and all the twenty-first, twenty-second and twenty-third chapters, including the covenant as made in Exod. 19:4-8, and restated, ratified and confirmed, in Exod. 24:1-8, was written upon the tables of stone.

"And he said unto Moses; come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord; but they shall not come nigh, neither shall the people go up with him. And Moses came and told the people all the words of the Lord, and all the judgments, and all the people answered with one voice,

and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, the Lord hath made with you concerning all these words." Exod. 24:1-8.

From the preceding we learn the following facts: 1. The covenant was first made as recorded in Exod. 19:4-8, but it was not ratified nor confirmed until after the law was given upon Mount Sinai. Exod 24:1-8. Paul said: "Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto." Gal. 3:15, *Revised Version*.. 2 Between the making of the covenant and its being confirmed God gave to Moses upon Mount Sinai the entire law. 3. Moses then went to the children of Israel and "Told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, all that the Lord hath said will we do." Exod. 24:3. 4. Moses then "wrote the words of the Lord" in a book, he then built an altar, sacrificed animals and took a portion of the blood and sprinkled it upon the altar and offered offerings unto the Lord. 5.

Moses then took "the book of the covenant" and read its contents to the people and they replied as before, "all that the Lord hath said will we do, and be obedient." 6. The people having accepted the terms of the covenant and the requirements as read to them from the book, Moses "took the blood and sprinkled it upon the people, and said, behold the blood of the covenant, the Lord hath made with you concerning all these words." Exod. 24:3-8. The expression, "the blood of the covenant, which the Lord hath made with you concerning all these words," undoubtedly has reference, at least, to all the words which God had spoken from the time the covenant was first entered into, Exod. 19:4-8, until it was confirmed, Exod. 24:8. In referring to the covenant made at Sinai, the apostle said: "For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, this is the blood of the covenant which God commanded toward you." Heb. 9:19, 20. "When Moses had spoken every commandment to all the people according to the law, he took the blood and sprinkled the book and the people, saying, this is the blood of the covenant," etc.

Seventh Day Adventists will hang up their

charts with the ten commandments on them and will harp from morning until night, week in and week out, about that which God wrote upon the tables of stone, and yet there was never one drop of blood ever applied to those tables of stone. The tables of stone were lost long ages past and we would not have known that they ever existed had it not been the book informs us of the fact. The people received the ten commandments and an *epitome*, or outline of the law, together with the covenant, ratified and dedicated with sacrifices and blood as written in the book and read to them from the same, before the tables of stone existed.

After the covenant, and at least an epitome of the law had been written in a book and read to the people and dedicated with blood and accepted, Exod. 24:4-8, God said to Moses, "Come up to me into the Mount, and be there and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Exod. 24:12. Moses did as God commanded him and went upon Mount Sinai and was there with the Lord forty days and forty nights. Here follows the account:

"And the Lord delivered unto me two tables of stone, written with the finger of God; and on them was written according to all the words which the Lord spake with you in the Mount, out of the midst of the fire, in the day of the assembly. And it came to pass, at the end of forty days and forty nights, that the Lord gave me two tables of stone, even the tables of the covenant. And the Lord said, Arise, get thee down quickly from hence; for

the people which thou hast brought out of Egypt have corrupted themselves." Deut. 9:10-12.

But the children of Israel did not get to see those tables of stone. When Moses came in sight of the camp he saw them dancing around the golden calf which Aaron had fashioned for them, and became angered and threw the stones down and broke them. "And I took the two tables, and cast them out of my two hands, and broke them before your eyes." 17th verse of the chapter just quoted. Moses, however, returned again into the Mount and remained there, as at first, forty days and forty nights.

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the Mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou breakest, and thou shalt put them in the ark. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the Mount out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me. And I stayed in the Mount, according to the first time, forty days and forty nights." Deut. 10:1-2, 4:10.

Hence we learn, without a doubt, that it could not have been less than eighty days from the time the covenant, ten commandments and law were written in a book and read to the children of Israel by Moses, until they came in possession of the tables of stone.

On account of it being positively stated that the ten commandments were written upon the tables of stone, Seventh Day Adventists draw the illogical and absurd conclusion, that nothing else

was written upon the tables of stone, but the ten commandments. The book which Mosēs wrote is called the book of Moses, because Moses wrote it. 2 Chron. 35:12; Nehe. 13:1. This same book is also called the book of the law, because the law was written in it. Josh. 1:8; 8:31. Deut. 29:20; 30:10, and many other places. The book which Moses wrote was also called the book of the covenant because the covenant was written in it. Exod. 24:8. Heb. 9:19. In like manner the ark was also called the ark of the covenant because the covenant was put into the ark. Num. 10:33, and other places. In like manner the tables of stone are called, in numerous instances, the tables of the covenant because the covenant was written upon those tables. Deut. 9:9, 11, 15.

The book Moses wrote which contained the covenant and the ten commandments, together with an epitome of the law, was put in the side of the ark, until the book could be finished. The account is given as follows:

‘And it came to pass, when Moses had made an end of writing the words of the law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.” Deut. 31:24-26.

That which was written upon the tables of stone and put *in* the ark was also written in a book and put *in the side* of the ark (no doubt put into a receptacle, either on the inside or outside

of the ark, made for that purpose); but subsequently, for some purpose, the book was taken out; for a great many years after this, at the dedication of Solomon's temple there was nothing in the ark but the tables of stone and that which was written upon them. The following account is given of the placing of the ark in its proper place in the temple when the temple was completed in order that the house of the Lord might be dedicated:

"And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. There was nothing in the ark, save the two tables of stone, which Moses put there at Horeb (or Mount Sinai) when (where, in the margin) he made a covenant with the children of Israel, when they came out of the land of Egypt." 1 Kings 8:6, 9.

That there was not anything in the ark but the tables of stone is also stated in the twenty-first verse of the same chapter and elsewhere. Was there anything on those tables of stone except the ten commandments? Yes; the covenant was in the ark, which could not have been the case, had the covenant not been written upon the tables of stone. Notice. "And I have set there a place for the ark, wherein is the covenant of the Lord." Deut. 8:21. The two quotations just preceding are almost, word for word, restated in 2 Chron. 5:10; 6:11. The covenant was in the ark, yet there was nothing in the ark but the two tables of stone. Hence the covenant was written upon the tables of stone. In concluding this fea-

ture of the subject we shall quote from the TWENTIETH CENTURY NEW TESTAMENT, of 1905, a translation into modern English from the original Greek (Westcott and Hort's text). "In the ark is a gold casket containing the manna, Aaron's rod that budded, and the tablets on which the covenant was written." Heb. 4:5. The covenant which was made before the ten commandments was given, Exod. 19:4, and confirmed, Exod. 24:3-8, included about five full chapters which contained the ten commandments and numerous other commandments, precepts, duties and obligations, all of which were evidently written upon the tables of stone and deposited in the ark, Seventh Day Adventists to the contrary notwithstanding. It has now certainly been proven, as clearly as anything can be, that the decalogue was not all that was written on the tables of stone and deposited in the ark.

Let us follow the fortunes of the book written by Moses and put in the side of the ark (a receptacle made in the side of the ark, no doubt for that purpose) and see what became of it. The book, as has been shown, existed some time before either the tables of stone or the ark did, and was probably put in the side of the ark at the time the tables of stone were. The book, however, was subsequently taken out of the side of the ark, for some purpose, and lost in the destruction of the temple, but was ultimately found. Here follows

two references to the discovery of the lost book: "And when they brought out the money that was brought into the house of the Lord, Hilki'ah, the priest, found a book of the law of Moses. And Hilki'ah answered and said to Shaphan, the scribe, I have found the book of the law in the house of the Lord. And Hilki'ah delivered the book to Shaphan. And Shaphan carried the book to the King." 2 Chron. 24:14-16. Here follows another reference to the discovery of the book of the covenant: "And the King went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant, which was found in the house of the Lord." 2 King 23:2.

Seemingly Seventh Day Adventists never tire in their unreasonable efforts to exalt that which was written upon the tables of stone above that which was written by Moses in the book. From the following facts it is evident that any disposition or effort to exalt that which was written upon the tables of stone above that which was written in a book by Moses would be sinful. 1. The tables of stone have been destroyed. 2. We would not have known that those tables of stone existed had not the fact been recorded in the book. 3. Two accounts of that which was writ-

ten upon the tables of stone have come down to us from the book of Moses and those two accounts differ in some minor, and in one very important matter, in regard to the object for which the seventh day Sabbath was given. Compare Deut. 5:15, with Exod. 20:8-11. While those two accounts do not conflict, yet Seventh Day Adventists invariably leave off their charts, Deut. 5:15. Which one of those account are exactly like the writing upon the tables of stone, if either, we know not. 4. That which was written upon the tables of stone was never confirmed with sacrifice and with blood; that which was written in the book was. 5. For reasons only known to God, he did not cause the tables of stone to be perpetuated, but he did so overrule as to cause that which was written in the book by Moses to be preserved through the ages to the present.

The law with all its onerous service, its feasts, its sacrifices, oblations and offerings, its "meats and drinks and divers washings," and "carnal ordinances," its erring human priesthood and "worldly sanctuary" constituted what Paul called "the yoke of bondage," "imposed" on the people "until the time of reformation," all of which combined could never make the comers thereunto, "perfect as pertaining to the conscience." The law with all its paraphernalia, rites ceremonies and duties, in the aggregate,

were but types and shadows of good things to come.

In comparing the priesthood of Christ with that of the Levitical priests the apostle said:

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established on better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, 'Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.'" Heb. 8:6-10, 13.

In the Twentieth Century New Testament, the last verse just quoted is rendered thus: "By speaking of a new covenant, God at once renders the former covenant obsolete; and whatever becomes obsolete and loses its force is virtually annulled." This is really the true meaning of Heb. 8:13.

Notice. Paul said that Christ is "mediator of a better covenant," if then, as the apostle said, Christ is "mediator of a better covenant," why should any one desire to be under a covenant which is not so good as the "better covenant?" Or is it even reasonable that the "better cove-

nant" and a covenant not so good can both be in force and in operation at the same time? Or is it reasonable that the "old" covenant and the "new" are both in operation at the same time, and rivals of each other, and persons are at liberty to serve God according to the requirements of either one they choose; or, even according to the requirements of both covenants at the same time, if one so prefers? Since, however, it is both irrational and unscriptural for both of those covenants to be in operation at the same time, which one of them, reader, would you prefer keeping, the "better covenant," or the one not so good? Take your choice. But why is one of those covenants "better" than the other? Simply as the apostle said; the covenant ratified and sealed by the blood of the Son of God was "established upon better promises," than the covenant ratified and sealed by the blood of bulls and goats and written in the book of the law. See Heb. 9:19, 20, and Exod. 24:4-8. Having "imposed," in detail, a burdensome service called by an inspired apostle "the yoke of bondage," the "old" covenant then thundered forth from Sinai's flaming summit, "Cursed is every one that continueth not in all things which are written in the book of the law, to do then." Gal. 3:10. Deut. 27:26. But under the "new" covenant "Christ is the end of the law for righteousness to every one that

believeth," Rom. 10:4, and now lovingly says to those oppressed with sin, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your soul. For my yoke is easy, and my burden is light." Matt. 11:28-30. Is it any wise difficult, reader, for you to decide whether you prefer Moses to Christ, the blood of animals to the blood of the Son of God, or the "old" covenant with its "yoke of bondage," to the "new" covenant with a yoke that is "easy," and a burden that is "light?"

The lengthy quotation we gave from the eighth chapter of the Epistle to the Hebrews was almost a word for word quotation by the apostle from the prophecies of Jeremiah. Jeremiah had prophesied as follows: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt." Jere. 31:31, 32.

The reader will notice that the covenant which was to be abrogated and supplanted by a new covenant was a covenant which God made with the children of Israel when he "brought them out of the land of Egypt."

The following Scriptures will show conclu-

sively that the covenant which was to be superceded by a new covenant was the covenant made at Sinai and first written in a book by Moses, and subsequently engraven upon two tables of stone.

Notice. "There was nothing in the ark, save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." 1 Kings, 8:9. In the twenty-first verse of the same chapter we have the following statement: "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." Both of those quotations are repeated almost word for word in 2 Chron. 5:10; 6:11. Horeb and Sinai are only two names for the same mountain. Hence we see without a shadow of doubt, that it was the law-covenant, or the covenant which obligated the children of Israel to keep the law of Moses, which was superceded by the new covenant. In conclusion, on this subject we shall show some points of *dissimilarity* between the two covenants. 1. One covenant is called the *first*, the other is called the *second*. "For if that first covenant had been faultless, then no place should have been sought for the second." Heb. 8:6.

2. One of those covenants is called the *old* covenant, the other is called the *new*. "In that he

saith a new covenant, he hath made the first old." Heb. 8:13.

3. The *old* covenant was *dedicated* with the sacrifice and blood of animals. Exod. 24:4-8, and Heb. 9:19, 20. The *new* covenant was *dedicated* by the death and blood of the Son of God. Heb. 9:11-12, 14.

4. Moses was *mediator* of the old covenant. Gal. 3:19. Exod. 20:19. Christ is the *mediator* of the new covenant. "And for this cause he is the *mediator* of a new covenant." Heb. 9:15. *Revised Version*.. 1 Tim. 2:6; 4:10.

5. The covenant Christ is mediator of is called a *better* covenant. Heb. 8:6. By way of comparison then, the old covenant is not so good.

6. The old covenant was *written* in a book by Moses. Exod. 24:3-8, and *engraven* on cold lifeless stone by the Almighty, Exod. 31:18, and Deut. 9:10. 2 Cor. 3:7. The new covenant is *written* upon the heart by the Holy Spirit. Heb. 8:10; 2 Cor. 3:3.

7. Christ, the great high priest of the new covenant is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26. But the high priest who officiated under the old covenant was a sinner himself like those for whom he officiated. Heb. 7:27, 28.

8. When Moses had been in such intimate communion with God for forty days and nights upon the Mount and went down to communicate

with the people his face shone with such effulgence that he had to put a veil over his face so the people could steadfastly look at him. Exod. 34:33, 34, 35. Paul refers to this veil which prevented the Jews from beholding the face of Moses and compares the *prejudices* of those who still cling to the law of Moses and the old covenant to a veil which keeps them from accepting Christ and the new covenant. He says: "For until this very day at the reading of the old covenant, the same veil remaineth, it not being revealed to them that it is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart. But whensoever it shall turn to the Lord, the veil is taken away." 2 Cor. 3:13. *Revised Version.*

CHAPTER XIII.

THE LAW.

Seventh Day Adventists are full fledged legalists; they believe in salvation by law and denounce those who do not so believe, as being *antinomians*, that is, as being *against law*; *anti*, against and *nomas*, law. The terms, *law*, *the law*, *the law of the Lord*, and such expressions constitute the burden of their preaching; they preach the law five times more than they preach Christ. They will hang up their charts with the ten commandments upon them and point to the decalogue as constituting *the law*, *the law of the Lord*, etc. So far from this idea being correct, the very opposite is true. The expressions, the law, the law of the Lord and like expressions are nowhere in God's word applied to the ten commandments. As a matter of fact the decalogue constitutes only a very small portion of that which is called *the law*. This is an important matter we are discus-

ing; let us look well into it. Adventists live and move and have their being, as religionists, amid the intricacies of the law of Moses. He who understands how to meet them on this point is pre-eminently master of the situation. Adventists will dissect, divide and sub-divide the *law* into its various constituent parts and then speak of each or either one of those parts as constituting *the law*. Physicians could as reasonably dissect a man and sever his limbs apart and then speak of each one of those limbs as constituting the man. Nor are Adventists the only ones who are guilty of this palpable and gross mistake. Two of the most unwarranted classifications, into which Adventists divide *the law* is as follows: They will classify and arrange a great many duties, including the ten commandments and speak of those as constituting what they call the *moral law*. They will then classify and arrange a great many duties and obligations contained in *the law*, such as the temple service, sacrifices, paying of tithes, circumcision, etc., etc., and speak of those as constituting what they call the *ceremonial law*. Having made those classifications they farther state that the *moral law* is *permanent*, that it is in *force now*, but the *ceremonial law*, they will say, was abrogated, blotted out, done away, etc.

Even admitting their classifications to be correct their attempted argument then breaks down; from the fact the Jewish seventh day Sabbath

observance, was purely and pre-eminently a ceremonial observance. What constitutes that which is *ceremonial*? Webster says: "A system of rules and ceremonies, enjoined by law; or established by custom, in religious worship." Did the law enjoin any *rule* or any ceremony in the observance of the seventh day Sabbath? We think so. Read the following carefully: "And on the Sabbath day two lambs of the first year without spot, and two-tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof. This is the burnt offering of every Sabbath, besides the continual burnt offering, and his drink offering." Num. 28:9, 10. If the observance of the seventh day Sabbath was not ceremonial, as kept by the Jews, then there never has been nor can be a religious service which is ceremonial.

The question still arises, however, what constitutes the law and what portion or portions of God's word does *the law* embrace? The phrase *the law*, as a general rule, has reference to the Pentateuch, or the first five books of Moses. Those books constitute *the law*, in the aggregate, yet different aspects of *the law* as bearing upon certain objects, duties, rites and ceremonies are some times spoken of as *laws* respecting these matters, on the ground that a part of an object or thing is often spoken of as the entire object or thing itself. We often say that we have seen a

river, a mountain, a city, a state or a country, when, in fact, we have seen only a very small portion of those objects.

That the expression *the law* comprehends the Pentateuch of the first five books of Moses, see the following Scriptures. In speaking of the duties of women, Paul said: "They are commanded to be under obedience, as also saith the law." 1 Cor. 14:34. Where does *the law* say this? Gen. 3:16. Hence the book of Genesis is a portion of *the law*. Paul said: "I had not known lust, except the law had said thou shalt not covet." Rom. 7:7. Where does the law say this? Exod. 20:17. Hence the book of Exodus is a part of *the law*.

A young lawyer said to Christ, "Master, which is the great commandment in the law?" Matt. 22:36. In reply to this question Christ said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second is like unto it, thou shalt love thy neighbor as thyself." In his reply Christ quoted from Deut. 6:5, and Levit. 19:18. Here we see that the books of Deuteronomy and Leviticus are also contained in *the law*.

Perhaps no portion of the Scripture is more fully relied upon by Seventh Day Adventists to prove that *the law* of Moses is now in force by which we should be governed than the following:

"Think not that I am come to destroy the law, or the

prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17-18.

In the *Revised Version*, the word "accomplished" takes the place of the last word in the quotation— "*fulfilled*." The word "fulfilled" meant, in A. D. 1611, when our King James' Translation was brought out, nearly three hundred years ago, "To fill up; to make full or complete." *Webster*, marked obsolete. While our English word fulfill has undergone a slight change in its meaning in the last three hundred years, as a great many English words have in the same length of time, yet the *Greek* word *plarosai*, from which the word fulfill is derived has not changed. Dr. Young, in his Bible Concordance, gives the meaning of *plarosai*, "To fill, make full." Greenfield gives the meaning of *plarosai*, among other meanings, thus: "To fulfill, to complete; to bring to a close, end, finish, complete." Christ did not come to destroy the law, nor prevent all its predictions concerning himself being fulfilled, but he came that in him the law might be made "complete," "finished," ended." The translation by Campbell, McKnight and Doddridge renders the word thus: "Heaven and earth shall sooner perish than one iota or one tittle of the law shall perish without attaining its end." Sawyers' translation gives it as follows: "I am not come to destroy, but to complete."

Shortly after entering upon his ministry Christ said that he had come to fulfill, finish, complete, end *the law*. Did he do it? Here is what Christ said about it: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me." Luke 24:44. Thus Christ "became the end of the law for righteousness to every one that believeth." Rom. 10:4. Luke said: "And when they had fulfilled all that was written of him, they took him down from the tree." Acts 13:2, 9. Hence the laws demands with all its predictions concerning Christ were fulfilled and consequently ended, so far as the law was concerned. "The law was our schoolmaster," said Paul, "to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. 3:24, 25. "Ye are not under law, but under grace." Rom. 6:14. But why continue? Almost a volume could be made up of similar quotations. One cannot well help seeing the absurdity of Adventists trying to prove their views of Sabbath-keeping from Mat. 5:17, 18.

Since Adventists are prone to construe such expressions as law, the law, law of the Lord, the law of the Lord, law of God, the law of God, commandments, the commandments, keep the commandments, keeping commandments, keeping the

law, keep my laws and like expressions as having reference to the ten commandments and in a remote sense to the seventh day Sabbath, we shall therefore review one more such expression, as an example, and let that suffice. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccle. 12:13. As ridiculous and absurd as it is, Seventh Day Adventists see, to their minds, clearly, and without a doubt the observance of the seventh day Sabbath in the passage of Scripture just quoted. They imagine that the expression, "keep his commandments," must of necessity have reference to the ten commandments and that those commandments constituted once a law and as a law, they are still in force now and comprehend the whole duty of man to God and that since the seventh day Sabbath was enjoined upon the Jews as one of the ten commandments, therefore, the observance of the seventh day Sabbath is now binding upon the Gentiles. The argument adduced from Ecclesiastes 12:13, is a fair sample and just as good as they can adduce from any or all the references to law and commandments previously cited.

Very nearly all commentators and scholars concede that the expression *the law* has reference to the Pentateuch or the first five books of Moses and that the expression, *the law and the prophets* have reference to the entire Old Testament.

“‘The law and the prophets was a customary phrase for the whole Old Testament.’ Wheden’s Commentary (Methodist) on Mat. 5:17.

“‘By the law and the prophets are meant the writings of the Old Testament including the five books of Moses called the law, and the writings of the prophets or rest of the Old Testament.’ Notes on Mat. 5:17, by George W. Clark.

“‘As everywhere else, so here the word *nomas* (law) refers to the whole law, and not merely to the decalogue.’ Lange’s Com. on Mat. 5:17.

“‘By *ton noman* (the law) must be meant, in some sense, the law of Moses.’ Bloomfield’s Notes on Matt. 5:17.

“‘The law and the prophets summarally denote the whole Old Testament revelation.’ Meyer’s Com. on Mat. 5:17.

“‘By the law and the prophets is here meant the Old Testament in General.’ Bible Com.

“Dr. Albert Barnes says on this text: ‘*The law*—the first five books of Moses called the law. *The prophets*—the books which the prophets wrote. These two divisions here seem to comprehend the Old Testament.’ So all commentators.” Quoted from Canright’s *Adventism Renounced*.

But since the *law* and the *covenant* made at Sinai are so intimately and vitally related, we

shall therefore briefly review the two in their relation to each other.

Of course, God, as a sovereign, had a perfect right to enact a law by which any or all of his creatures should be governed, but it pleased him to enter into covenant relation with the children of Israel. He did not so deal with all of Adam's posterity, but he did with the seed of Abraham. Hence, when God brought the children of Israel out of the land of Egypt to Mount Sinai, he submitted terms or certain conditions to them, through Moses, which, if accepted upon their part, bound them under mutual contract to keep the law by which God proposed to govern them. This covenant bound the children of Israel to keep the law given through Moses and bound no one else on earth to keep that law. The covenant God made with the children of Israel at Sinai was altogether different from the covenant made with Abraham, Isaac and Jacob, and differed from all other covenants. Even the covenant God made with Abraham respecting *spiritual* matters, is, by Paul, placed in contrast with the covenant made with the children of Israel at Sinai.

The following inspired contrast drawn by the apostle shows clearly the abrogation of the covenant made at Sinai as well as the law this covenant obligated the children of Israel to keep. Notice closely.

"Tell me ye that desire to be under the law, do ye not

hear the law? For it is written, that Abraham had two sons, one by the handmaid and one by the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is through promise, which things contain an allegory: for these women are two covenants; one from Mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother. For it is written, rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for more are the children of the desolate than of her which hath the husband. Now we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Howbeit what saith the Scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman. With freedom did Christ set us free; stand therefore, and be not entangled again in a yoke of bondage." Gal. 4:21-31; 5:1. Revised Version.

1. There are those now, as well as then, who desired "to be under *the law*," and Paul was trying to show them their mistake. Paul called the law "a yoke of bondage."

Why Seventh Day Adventists desire to put themselves under the law of Moses and wear a yoke of bondage, rather than enjoy the liberty of the children of God, is indeed a mystery.

2. To convince those legalists that it is better to be under Christ and grace than to be under Moses and the law Paul introduced an allegory. He said: Abraham had *two sons*. One of those sons was an illegitimate child, a bastard, and was born according to the established law of procre-

ation or the natural law of generation. His name was Ishmael, and was not only an illegitimate child, but he was born in bondage. See verse 25. All legalists, those who seek salvation by *the law*, are spiritual Ishmaelites and have unnecessarily chosen to wear a galling yoke of bondage, rather than enjoy the glorious liberty of the children of God.

Abraham had another son; his name was Isaac; his mother was a free woman and Isaac was a freeborn child. Isaac was not born according to any law, but rather contrary to all law through the promise of God when his parents were beyond the age of raising children.

3. Paul said that "these women," Hagar and Sarah, "are two covenants," that is, they represent two covenants. The apostle is unmistakably clear. He says that Hagar, the illegitimate concubine of Abraham, who brought forth "children unto bondage," "is Mount Sinai in Arabia?" Mount Sinai in Arabia is where *the law* was given and the covenant which was written upon two tables of stone was made. He farther says: "Now, this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem that now is; for she is in bondage with her children." The Jews are legalists, pure and simple, out and out, and cling with death-like tenacity to *the law* given by Moses and the covenant made at Sinai and so do the Seventh Day Adventists. What did Paul say do

with this substitute, this concubine and her illegitimate children, who represented the covenant made at Sinai and her Ishmaelitish children born in bondage to *the law*; and those legalists who prefer being under Moses rather than Christ, and under *the law* rather than under the new covenant? "Howbeit, what saith the Scripture?" said Paul, "Cast out the handmaid and her son; for the son of the handmaid shall not inherit with the son of the freewoman."

It certainly is an offense to God, of no small magnitude to reject his Son, and the new covenant sealed with his blood, for Moses and the covenant made at Sinai which was sealed with the blood of animals.

4. Abraham had a true, faithful loving wife before he took Hagar, as a substitute, but Sarah, his real wife was barren. God had made Abraham a promise that through his seed should "all the nations of the earth be blessed." Sarah had reason to believe, as the wife of Abraham, that in the fulfillment of this prophecy she would be the honored mother of this royal lineage through whom the world was to be blessed. She was consequently as anxious for this promise to be fulfilled, no doubt, as was Abraham, but having reached that period in life where it was not possible for her to be blessed with an offspring according to the natural laws of generation, she

proposed to Abraham herself that he take Hagar, her handmaid and servant girl, as a substitute in her place. In the course of time Ishmael was born, but thirteen years later, according to special promise, and contrary to law, Sarah was blessed with a child, an heir of her own. From the time Hagar had "conceived" she "despised" Sarah (Gen. 16:1-4), who had so highly honored her and Ishmael having been born and being thirteen years old "mocked" when Isaac was born. Was not this, seemingly, at least, a bad state of affairs to be existing in a family? Is it reasonable to expect a family to enjoy peace and prosperity under such circumstances?—a husband and a wife and a concubine and a child born unto both women by the same man and the concubine "despising" the real wife and the son of the servant girl making fun of the infant child of the wife! Not many wives would stand the like of this long at a time, nor did Sarah. Notice!

"And Sarah saw the son of Hagar, the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, cast out this bondwoman, she shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight on account of his son. And God said unto Abraham, let it not be grievous in thy sight because of the lad, and because of the bondwoman; in all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall thy seed be called." Gen. 21:9-12.

Is not the allegory of the apostle, as derived from the preceding incidents, plain and simple, and cannot a child of even moderate comprehen-

sion understand the lesson taught? Those two women, said Paul," are two covenants." Hagar, he tells us, represents the covenant made at "Mount Sinai in Arabia." Sarah represents the new covenant God said he would make which should not be like the covenant he made with the children of Israel when he brought them out of the land of Egypt to Mount Sinai. When the new covenant was instituted and people were called upon to worship God according to that, then the imperative demand was to cast out Hagar, the bondwoman, the substitute and her illegitimate child, Ishmael—cast out the covenant made at Mount Sinai and all spiritual Ishmaelites, cast them out; the New Covenant, "the Jerusalem that is from above," represented by Sarah, "the free-woman," is now blessed with an offspring; for Hagar and her son, Ishmael—the covenant made at Sinai and those legalists who still worship according to it, shall not be heirs with Isaac, for Sarah is not their mother; they have no part in the new covenant. "What saith the Scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman; wherefore, brethren, we are not children of the handmaid, but of the freewoman."

Why any one prefers worshiping God according to the covenant made at Mount Sinai rather than according to the new covenant is indeed a

mystery, yet Seventh Day Adventists and other legalists make such a choice.

The covenant made at Sinai bound the Jews under covenant contract to keep the entire law of Moses, and this covenant was made binding on no one else and those who accept even a part of the law of Moses, *as a law*, bind themselves to keep the whole law. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. Accepting only one item enjoined in the law of Moses (circumcision), on the ground that the law required it, obligated those who did so, to keep the entire law. Paul said: "I testify again to every man that is circumcised, that he is a debtor to do the whole law." Gal. 5:3.

Once more on this point: "For as many as are of the works of the law, are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10. "The book of the law" contained the covenant made at Sinai which bound those who accepted it to keep the whole law of Moses. Exod. 24:1-8. A few verses beyond where we have just quoted, the apostle said: "Christ hath redeemed us from under the curse of the law, being made a curse for us." Gal. 3:13. We are not under the law of Moses, nor any part of the law of Moses, no more than we are under Moses himself. It is

true that a great many things taught in the law of Moses are now binding on us, especially moral duties, but those duties are not binding on us because Moses taught them, but either because Christ and the apostles taught them on the ground they are self-existent principles or duties, and have been binding upon men in all ages, both before and since the time of Moses. Christ did not become the end of just a part of the law only, but he became the end of *the law*, the whole law, "for righteousness to every one that believeth." Rom. 10:4.

There are a great many duties enjoined upon American citizens by law which are also enjoined by law on the subjects of Great Britain, but the British subjects do not discharge those duties because they are enjoined by American laws, nor do American citizens discharge those duties because they are enjoined by the laws of Great Britain. The citizens of each country discharge those duties simply on the ground that the laws of his own country require it. Hence, it is, that under the new covenant and under Christ, we should try to comply with all the requirements of the New Dispensation under which we are living and to discharge every self-existent moral duty known to us, whether this moral duty has been taught either in the gospel, legal or patriarchial dispensations.

Again. The law becomes a witness against

itself and testifies to its own inability to bestow such righteousness as will save lost sinners. Paul says:

"Now we know, that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Rom. 3:19-21.

The law given upon Mount Sinai and written in "the book of the law" by Moses covered the highest and widest range possible of moral, religious and civil duties. The *moral* standard of that law itself was as high as heaven and as pure and holy as God. God only is absolutely pure and holy. A standard of moral rectitude less than an absolutely pure and holy one would be an imperfect standard and consequently such as God himself could neither approve nor demand of man. But says one, if that standard of morality engraven upon tables of stone and written by Moses in the book of the law was as high and holy and pure as God himself why don't you contend for and teach it. To this we would reply, with the greatest emphasis possible, as follows: We teach it, believe in it and glory in it and through Christ except ultimately to attain to it. Seventh Day Adventists seek to attain to that complete standard of righteousness through obedience to the law while we seek it through faith

in Christ, the only being clothed in humanity who has ever kept every moral precept and discharged every moral duty and obligation contained in the law. Seventh Day Adventists make precisely the same stupendous mistake the Jews made; they tried to attain unto a complete righteousness through obedience to the law and failed. Paul said: "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore; Because they sought it not by faith, but as it were by the works of the law." Rom. 9:31, 32. Notice the first five verses of the next chapter. Paul said:

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them." Rom. 10:1-5.

The great question of all questions is, How can man who has sinned and transgressed God's holy law be just with God, or how can he stand before God justified. In times of old this question gave Job great concern. He asked this question: "How shall man be just with God?" Job 9:2. His mind dwelt upon that subject so intensely that he asked again, "How then can man be justified with God?" Job. 25:4. Paul an-

swers and explains this question as follows:

"To declare, I say, at this time, his righteousness: that he might be just and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law; of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:26-29, 31.

One of the titles applied, prophetically, to our Savior is, "THE LORD OUR RIGHTEOUSNESS." Jer. 23:6. Paul, in speaking of what God has made Christ to believers, says: "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. God looks at the believer in Christ as a new creature, or rather as a new creation, just as though he never had sinned. "If any man be in Christ, he is a new creature: old things have passed away; behold all things have become new." 2 Cor. 5:17. Only a few other examples will be given. "And be found in him, not having on mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9. No man can have legal righteousness and have the righteousness of Christ at the same time; he must give up the former before God will grant him the latter. Again. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. This one more quotation and we will

leave this special feature of the subject with the legalist to think over seriously; if he still contends for his own righteousness which is of the law, and by the law, and through the law, rather than accept, through faith, the complete righteousness of Christ we can only leave him to the fearful consequences of his own choice. Paul wrote to the brethren at Collosse, saying: "And ye are complete in him, who is the head of all principality and power." Col. 2:10. The flesh is not complete, but Christ's righteousness is, and the one who humbly and truly believes in Christ receives his complete righteousness and God so regards him and deals with him accordingly.

"On Christ the solid rock we stand,
All other ground is sinking sand."

The law did not and could not give spiritual life; compliance with any or all the laws God has ever given have not and cannot make one sinner righteous before God. No one was ever saved by means of any nor all the sacrifices offered upon Jewish altars. "For it is impossible," said Paul, "that the blood of bulls and goats should take away sins." Heb. 10:4. Truly did the poet say

"Not all the blood of beasts,
On Jewish altars slain,
Could give the conscience ease,
Or wash away its stain."

The apostle also said in another place, "If there had been a law given which could have given life, verily righteousness should have been by the law." Certainly. If sinners were saved by the law, there certainly would have been no necessity in Christ dying. Why should Christ have suffered and died as he did, if God had a law in operation which was accomplishing all that the death of Christ could accomplish. Every legalist and all those who propose to be saved by reason of keeping *the law* proclaim to the world that Christ's death was useless. Hence said the apostle, "If righteousness came by the law, then Christ died in vain." Gal. 2:21. The great burden of the preaching of Seventh Day Adventists, from day to day, and from week to week, all the time, is, keep the law, keep the law, keep the commandments, keep the commandments, meaning by those expressions the ten commandments or decalogue, as a law, which were written upon the tables of stone. As previously stated, the expressions, the law, the law of the Lord, or the law of God and like expressions are nowhere in the word of God applied to the ten commandments. The ten commandments constitute only a very small portion of that which is called *the law*, and if they really constituted a law, or *the law*, still it follows, as has been shown, that no one has been saved by "deeds of law," for, "by deeds of the law," said Paul, "shall no flesh be justified in his sight."

Rom. 3:20. And again. "If there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3:21. And again: "If righteousness came by the law, then Christ died in vain." Gal. 2:21. In the ten commandments there is no repentance, no faith, no Christ, no Holy Spirit, no regeneration and consequently no salvation. Seventh Day Adventists will apply their theological carving knives and dissect and dismember the law; they will put the ten commandments upon a chart and tell you that those commands were written upon the two tables of stone, and constitute the *moral* law, and is in force now, but that which was written in a book, Exod. 24:1-8, constituted the *ceremonial* law and has been abrogated. Those Adventists, however, either forget or wilfully ignore the following facts: 1. All they call *moral* law and the ceremonial were written in the book of Moses, the ten commandments and everything else contained in the Pentateuch or the first five books of the Old Testament. They should remember that the tables of stone were destroyed, together with everything that was written upon them, and that had it not been for the fact the ten commandments were written in the book as well as on the tables of stone we would never have known anything about either the tables of stone or the ten commandments. Yet in the very face of these known facts, Seventh Day Adventists are

constantly prating about that which was written upon the tables of stone. The ten commandments are recorded both in Exod. 20:3-17, and Deut. 5:7-21. The two accounts differ concerning one very important feature of the seventh day Sabbath question. In the fifteenth verse of the fifth chapter of Deuteronomy God gives the reason why he commanded the children of Israel to keep the Sabbath day. He said: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." It would be absurd to urge upon others than Jews the keeping of the seventh day Sabbath on the ground God commanded the children of Israel to keep it. In the account as given in the twentieth chapter of Exodus the reason God had in commanding the children of Israel to keep the Sabbath day is not given, hence Seventh Day Adventists invariably put the ten commandments as given in the twentieth chapter of Exodus upon their charts and quote from that, and not from the account as given in the fifth chapter of Deuteronomy. Which one of the two accounts are precisely like the account as given upon the tables of stone, if either, can never be known; yet Seventh Day Adventists never grow weary in eulogizing, exalting and extolling the ten command-

ments as written upon the tables of stone. They will constantly try to make the impression that all moral good or worth has in some sense been derived from the ten commandments and especially will they try to impress you with the idea that the ten commandments are paramount to all other commandments. Thus constantly exalting the decalogue and disparaging other commands as compared with the ten commandments, they manage frequently to deceive. All this is done, too, merely to impress you with the necessity of keeping the seventh day Sabbath since it is one of the ten commandments.

That the ten commandments do not embody all moral obligations and duties is evident and so far from being greater than all other commandments not one of them is greater than some other moral commandments not written on the tables of stone. Here follows, no doubt, the greatest of all God's commands: "Hear, O Israel: The Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I have commanded thee this day, shall be in thine heart." Deut. 6:4-6. The next greatest command is this: "Thou shalt love thy neighbor as thyself." Levit. 19:18. When a young lawyer wished to try Christ's proficiency in the law he asked him which was "the great commandment in the law?" Christ replied by

quoting the two passages of Scripture just cited.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Mat. 22:35-40.

Compare Mark 12:28-34. The great underlying principle upon which hangs all the law, including the ten commandments, together with the teachings of all the prophets is love, first to God, and second to our fellow creature. These greatest commands, together with many other moral duties and precepts, were not written on the tables of stone. There was no spiritual life nor salvation engraven upon the two tables of cold and lifeless stone, but rather that writing is denominated by the apostle Paul, as being "the ministration of death," and "the ministration of condemnation." 2 Cor. 3:7-10.

The lengthy quotation which follows, draws a sharp contrast between the *old* covenant and the *new*, and between the writing upon the tables of stone and the work of the Holy Spirit in the heart. The quotation should be studied, it affords food for thought. The words, *Old* and *New* Testament, in our common King James' Translation, are translated *old* and *new* covenants in the *Revised Version*, and in very nearly all modern translations and should be so understood.

"For as ye are manifestly declared to be the epistles of Christ ministered by us, written not with ink, but with

the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. Not that we are sufficient of ourselves to think anything, as of ourselves; but our sufficiency is of God, who also hath made us able ministers of the New Testament, (new covenant) not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament (old covenant), which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it (any one) shall turn to the Lord, the veil shall be taken away." 2 Cor. 3:3-16.

Advent preachers can never be "able ministers of the new covenant" for they reject it. They prefer Moses to Christ, the old covenant to the new, the law, to grace, the blood of animals, to the blood of the Son of God, and "the ministration of death," and "condemnation" to the ministration of the Holy Spirit. Reader, which do you prefer? Decide, if you have not.

CHAPTER XIV.

TEN ARGUMENTS PROVING THE ABROGATION OF THE SEVENTH DAY SABBATH.

Those who are acquainted with the operations of Seventh Day Adventists have no doubt been impressed with the aggressive spirit and persistency with which they urge their doctrines upon those of other religious faiths. They are generally very insidious and judicious in the propagation of their distinctive characteristics. They will enter a community with charts and tents, where the people, for the most part, are unacquainted with Adventism, and with the novelty of those methods, combined with the newness and peculiarity of their plea, soon have a hearing that the resident pastors and preachers could scarcely hope to get. They do not at once strike a very high cord in the system of Adventism, but generally sound a lower key in the scale of Christianity as nearly as possible in harmony with the supposed tastes and views of their hearers, and then gradually rise to the higher, as their hearers

are prepared for it. ~~For~~ the time they pitch their tents and hang their charts, their objective points are seventh day Sabbath-keeping, and the ideas that man, out and out, all there is of him, is wholly mortal; that man is wholly unconscious between death and the final resurrection; that the wicked will be resurrected and blotted out of existence, or so destroyed that they will forever remain in an unconscious state; and that Christ's kingdom has not yet been established, and that he will not have a kingdom until he comes the second time. These are their leading tenets; but the very life and heart and soul of Seventh Day Adventism is couched in the Sabbath question. Hence the line of *formulated* arguments which follow, are only intended to furnish those who may be brought into actual contact with Adventism, with the means already prepared to their hands, by which they may, if need be, meet and successfully refute the leading heresy of this aggressive sect.

PROPOSITION.

IS THE SEVENTH DAY SABBATH, OBSERVED BY THE JEWS, BINDING UPON THE GENTILES? We take the negative of the proposition just stated, and shall endeavor to show that it is not. Or, we might state the proposition thus, and take the affirmative: Has the seventh day Sabbath been

abrogated? The line of arguments which are to follow will prove either position, but we present them as bearing more directly on the first proposition:

Notice,

I. The *origin* of the seventh day Sabbath *proves* that it was given *only* to the Jews. The seventh day Sabbath had its origin in the wilderness, after the children of Israel left Egypt, in connection with the giving of manna, over twenty-five hundred years this side of creation. So far as the inspired record is concerned God never said one word to Adam, nor Abel, nor Enoch, nor Noah, nor Abraham, nor Isaac, nor Jacob, nor any one else about keeping a Sabbath, until the children of Israel left Egypt. During the four hundred years' sojourn of the children of Israel in Egypt the Israelites could not have kept the Sabbath under the dominion of heathen kings. God never required Abraham, nor any of his posterity to keep a Sabbath until after they came out of Egypt, nor has God ever enjoined upon the Gentiles the keeping of the seventh day Sabbath. God never warned, threatened, chastised, nor admonished the righteous, nor Abraham's posterity, in regard to keeping, or not keeping a Sabbath, until after the Israelites left bondage; but notice, will you, how God commanded, warned, admonished and chastised the Israelites, in regard to keeping the Sabbaths he made binding on them

after they left Egypt. The Gentiles were rebuked, warned, chastised and admonished, time and again, throughout the Scriptures for almost all kinds of sins, but not even one time for not keeping the seventh day Sabbath, and yet they never tried to keep it, at any time during the world's history. Why are these things so if God has made the seventh day Sabbath binding upon the Gentiles?

The institution of, and first reference to, the seventh day Sabbath:

"And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full! for ye have brought us forth unto this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Exod. 16:1-5.

That the seventh day Sabbath was instituted at this *time* and *place*, and that the expression, "on the sixth day they shall prepare that which they bring in and it shall be twice as much as they gather daily," had reference to preparing for the Sabbath day. See twenty-second and twenty-third verses of the same chapter:

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Exod. 16:22-23.

The Sabbath day was evidently as new to the Israelites as manna itself was. See verses 27-30, of the same chapter. In the following instructive passage of Scripture, Nehemiah, in his *retrospect* and *summary*, commences with the exit of the children of Israel from bondage, overshadowed by the Shekinah, or "by a cloudy pillar," and sweeps over the varied leading events in the journeyings of Israel from Egypt to the land of Canaan, and again associates the institution of the Sabbath and the giving of manna together. Read carefully:

"Moreover, thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments: And madest known unto them thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant: And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them." Nehe. 9:12-15.

II. The seventh day sabbath was *given* by the Almighty to the children of Israel when the manna was, and was not given to the Gentiles.

The manna ceased on the next day after the children of Israel entered the land of Canaan. Josh. 5:12, and the seventh day Sabbath ceased at the cross of Christ. Col. 2:14:16. When God gave the children of Israel manna it was theirs and did not belong to others. When God gave the land of Canaan to the Israelites it was their land, and did not belong to the Gentiles.

"See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day." Exod. 16:29.

The giving of the Sabbath and manna are not only associated together here, but they are bound together by a "*therefore*." Since the Scriptures quoted under the third statement will also prove this we shall therefore pass to the next.

III. God gave the seventh day Sabbath, as well as all his Sabbaths, alike, to the children of Israel to be a *sign* between himself and the Jews, not a *sign* between God and the Gentiles.

"Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exod. 31:12.

"Moreover also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20:12.

"And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ezek. 20:20.

For the meaning of the word *sign* see Webster's Unabridged Dictionary.

IV. Other Sabbatic periods were made just as binding upon the Jews, to observe, as the seventh day Sabbath was; if the seventh day Sabbath is in force now and binding upon the Gentiles, so are all the others.

FOUR SPECIAL SABBATH DAYS.

All the extra Sabbath days occurred annually on the seventh month of the Jewish sacred year.

ONE ON THE FIRST DAY.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord." Levit. 23:23-25.

ONE ON THE TENTH DAY.

"And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work; it shall be a statute forever throughout your generations, in all your dwellings. It shall be



unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath." Levit. 23:26-32.

ONE ON THE FIFTEENTH AND TWENTY-FIRST DAYS.

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath." Levit. 23:39.

EVERY SEVENTH YEAR WAS TO BE KEPT AS A SABBATH.

"And the Lord spake unto Moses in Mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the Sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be meat." Levit. 25:1-7.

EVERY ^{fiftieth} FIFTEENTH YEAR WAS TO BE KEPT AS A SABBATIC YEAR.

"And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession,

and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another. According to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God." Levit. 25:8-17.

GOD MADE ALL THE SABBATHS ENJOINED UPON THE JEWS EQUALLY BINDING.

"Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am the Lord your God." Levit. 19:3.

"Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." Levit. 26:2.

"Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my Sabbaths." Ezek. 23:38.

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctifyeth them." Ezek. 20:12.

"I am the Lord your God; walk in my statutes, and keep my judgments, and do them; And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ezek. 20:19, 20.

God foretold the children of Israel, by the mouth of Jeremiah, the prophet, that he would

sorely chastise them if they did not keep his Sabbaths, especially the Sabbatic years. Here follows the prediction:

"And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it." Levit. 26:32-35.

The children of Israel did not keep the Sabbaths, especially the Sabbatic years, and God fulfilled that prediction as follows:

"And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons, until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years." 2 Chron. 36:19-21.

V. The seventh day Sabbath was a *memorial* of the deliverance of the children of Israel from bondage, and would be meaningless, urged upon the Gentiles, on the same ground the Jews were required to keep it.

"Six days thou shalt labor, and do all thy work; But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant

and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:13-15.

VI. The new moon services and those of the seventh day Sabbath and the feasts are so associated and interwoven together, by the law of Moses, that we could scarcely conceive the idea of one continuing without the others continuing also. The following Scriptures are both interesting and instructive:

"Behold, I build a house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel." 2 Chron. 2:4.

"He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the Sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord." 2 Chron. 31:3.

"Even after a certain rate every day, offering according to the commandment of Moses, on the Sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. 2 Chron. 8:13.

"For the shewbread, and the continual meat offering, and for the continual burnt offering, of the Sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God." Neh. 10:33.

"Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling

of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them." Isa. 1:13, 14.

"And to offer all burnt sacrifices unto the Lord in the Sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord." 1 Chron. 23:31.

"Thus saith the Lord God, The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened. Likewise the people of the land shall worship at the door of this gate before the Lord in the Sabbaths and in the new moons. Ezek. 46:1, 3.

"Saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?" Amos 8:5.

"And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the Sabbaths, in all solemnities of the house of Israel." Ezek. 45:17.

"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 61:23.

All those new moon services and feasts and Sabbaths ended at the cross.

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Ephe. 2:14-16.

"Blotting out the handwriting of ordinances that was

against us, which was contrary to us, and took it out of the way, nailing it to his cross: Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days." Col 2:14-16.

VII. Adventists themselves admit that the laws respecting and enforcing the observance of the seventh day Sabbath have been abrogated. When the laws enforcing the observance of the Sabbath were abrogated, the day itself was abrogated. According to the laws enforcing the observance of the seventh day Sabbath very nearly, or quite, all Adventists should be put to death.

Not to cook or prepare victuals on the Sabbath day under penalty of death.

"And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Exod. 16:23.

Not to kindle fires on penalty of death on the Sabbath day.

"Ye shall kindle no fire throughout your habitations upon the Sabbath day." Exod. 35:3.

The seventh day Sabbath was not instituted for a day of worship only when it was associated, subsequently, with annual feasts. The people were required to remain in their homes and rest on the Sabbath day.

"See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place on the seventh day. So the people rested on the seventh day." Exod. 16:29, 30.

The one who did any work on the Sabbath day was to be put to death.

"Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death." Exod. 31:15.

A man picked up sticks on the Sabbath day and was put to death for it. Num. 15:32-37.

The Jews were not allowed to work their stock on the Sabbath day, nor to allow any one in their employment to work on that day.

"Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Exod. 20:9, 10.

Do Adventists ever cook any victuals, or kindle any fires or go from their homes during the entire seventh day Sabbath? If they do, they should be put to death provided the seventh day Sabbath with its laws is binding on us now. This is also true if they hitch up their teams or stock and go to preaching or elsewhere on the seventh day Sabbath.

NOTE:—Seventh day Adventists think it is terrible and they raise a great howl, as it were, over the idea of "the first day of the week" being adopted by our government and the states as a rest day, and laws enforcing the same to some extent. This is precisely what the Jews, as a national people, were required to do. Notice the expression just quoted, Exod. 20:10, "nor the stranger that is within thy gates," that is, the Gentiles who remained in the land of Canaan aft-

er the Jews came in possession of it. No difference what their religion might be, or whether they liked it or did not like it, they had to refrain from secular employments on the seventh day

VII|. Seventh Day Adventists, themselves, freely admit that what they call the ceremonial law, which has reference to feasts sacrifices and the like has been abrogated. If this is true, and it certainly is, then without a doubt the seventh day Sabbath itself has also been abrogated; for, when the laws respecting and enforcing the observance of the new moon, the offering of sacrifices and enforcing the observance of the feasts passed away those duties at once ceased.

"Ceremonial," says Webster: "A system of rules and ceremonies, enjoined by law, or established by law, or established by custom, in religious worship, social intercourse, or the courts of princes; outward form." Were there any "outward form," or "system of rules" "enjoined by laws, or rules established by custom" in the observance of the seventh day Sabbath? Without a doubt there were. Notice.

"And on the Sabbath day two lambs of the first year without spot, and two-tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every Sabbath, beside the continual burnt offering, and his drink offering." Num. 28:9, 10.

If the seventh day Sabbath was not a ceremonial observance, then the feast and new moon observances were not ceremonial.

"And to stand every morning to thank and praise the Lord, and likewise at even; And to offer all burnt sacrifices unto the Lord in the Sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord." 1 Chron. 23:30, 31.

"Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel." 2 Chron. 2:4.

"He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the Sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord." 2 Chron. 31:3.

"For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the Sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God." Nehe. 10:33.

"And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the Sabbaths, in all solemnities of the house of Israel." Ezek. 45:17.

Other quotations of similar character could be given, but this is sufficient to show that the rites, duties, ceremonies and offerings in the temple on every Sabbath day are just such as characterized feasts, new moons and the like, and that if the others ceased when their ceremonies, rites, obligations and offerings ceased, the seventh day Sabbath did too. This is simply demonstration.

IX. On account of the persistent disposition of the children of Israel to disregard God's commands, he grew weary, as it were, of their empty, cold and formal services, without any spirit or true devotion in them, and predicted not only their rejection, but positively declared they should cease. The following prediction as will be quoted from Hosea was literally fulfilled in the destruction of Jerusalem, and the dispersion of the Jews among the nations of the earth. The seventh day Sabbath they now pretend to keep, on Saturday, according to solar time, is no more like their Sabbath as instituted and anciently kept according to lunar time, than daylight is like darkness. Read carefully the following:

"To what purpose is the multitude of your sacrifices unto me, saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats? When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yet, when ye make many prayers, I will not hear: your hands are full of blood." Isa. 1:11-15.

"And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest." Lam. 2:6.

"I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts." Hosea 2:11.

X. Christ and the apostles took every one of those self-existent moral principles contained in the decalogue and transferred them to the New Testament Scriptures, leaving out only the fourth commandment, the one enforcing the observance of the seventh day Sabbath.

"And behold, one came, and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness; Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. Mat. 19:17-16-19.

1. "Thou shalt do no murder." Sixth command.

2. "Thou shalt not commit adultery." Seventh command.

3. "Thou shalt not steal." Eighth command.

4. "Thou shalt not bear false witness." Ninth command.

5. "Honor thy father and thy mother." Fifth command.

"Thou shalt love thy neighbor as thyself," a commandment quoted from Levit. 19:18, not in the decalogue. Christ quotes five commands from the decalogue, but commences at the sixth and puts the fifth command after the ninth; he changes the order as given in the decalogue. Here

follows the epitome of the commands as given by Mark:

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good, but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother." Mark 10:17-19.

In recording the commands, Mark does not observe the order Matthew does, and he adds: "Defraud not," quoted from Levit. 19:13. The ninth command Christ quoted from the decalogue, is: "Thou shalt not bear false witness against thy neighbor," but left off the expression, "gainst thy neighbor," and left the abridged command thus: "Thou shalt not bear false witness," whether against your neighbor or any one else. Compare Mat. 19:18, with Exod. 20:16. In like manner Christ abridges the command, "Thou shalt not defraud thy neighbor," Levit. 19:13, and says: "Defraud not." Christ was talking to a Jew and he wanted to kill those abominable selfish ideas. Luke's account is given thus:

"And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? None is good, save one, that is God. Thou knowest the commandments, Do not steal, Do not bear false witness, Honor thy father and thy mother." Luke 18:20.

In Christ's *epitome* of the decalogue, as recorded by Matthew, Mark and Luke he studiously leaves out the seventh day Sabbath. Would a

Seventh Day Adventist have done this? Certainly not.

Here follows an epitome of the decalogue as given by the Apostle Paul:

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:8-10.

In his epitome of the ten commandments, Paul adds: Thou shalt not covet and leaves off "thy neighbors' house," etc. "Thou shalt not covet," whether it is your neighbors' house or anything else, whether your neighbors or not. Compare Exod. 20:17, with Rom. 13:9. The decalogue is not even a broad code of morals. The law of Moses including the decalogue, was shaped and fashioned for Jewish purposes, but Christ and the apostles wished to kill this selfish spirit and institute a deeper and broader system of religion.

Paul, like Christ, made no reference whatever to the seventh day Sabbath. Six commands in the decalogue have now been given. The two first commands in the decalogue prohibiting idols and idol worship are enjoined in the New Testament as follows:

"Little children, keep yourselves from idols."¹ John 5:21, and in other places.

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Mat. 4:10.

The third command in the decalogue, the one prohibiting profane swearing, is enjoined in the New Testament, thus:

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay: lest ye fall into condemnation." James 5:12, and in other places.

Thus every command in the decalogue is transferred to the New Testament, leaving out only the seventh day Sabbath.

CHAPTER XV.

SEVEN ARGUMENTS PROVING THE INSTITUTION OF THE FIRST DAY OF THE WEEK AS A DAY OF WORSHIP.

The institution of the first day of the week as a day of worship.

I. Christ arose from the dead and appeared unto the disciples while assembled on the first day of the week. See Mat. 28:1; Mark 16:1, 2; Luke 24:1; John 20:1.

The angel spake unto the holy women who came to the sepulchre early in the morning as follows:

"He is not here; for he is risen, as he said. Come, see the place where the Lord lay: And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word." Mat. 28:6-8.

That Christ met with the disciples thus assembled on the first day of the week, and not only made himself known, but preached to them, see the following Scriptures. Luke 24:33-38:

"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Luke 24:33-48.

The first sermon preached this side of the cross, Christ preached to the disciples assembled, with the apostles on the day he arose from the dead, called "the first day of the week," or "the Lord's day."

II. Christ met with the disciples again while assembled on the first day of the week and blessed them, and breathed on them the Holy Ghost. Here follows John's account of this meeting:

"Then the same day at evening, being the first day

of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:19-22.

III. Christ fixed, by positive command, "the first day of the week," as a day of worship and withheld the baptism of the Holy Ghost until that day. That the day of Pentecost occurred on the first day of the week, see the following Scriptures.

The passover feast had to occur on the fourteenth day of the first month in every year, as has been explained elsewhere in this book:

"In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even." Exod. 12:18.

"Let the children of Israel also keep the passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it." Num. 9:2, 3.

The fourteenth day of this first month in every year was not only the passover feast, but was also a Sabbath day. On the "morrow after the Sabbath," the firstfruits of the harvest had to be offered unto the Lord.

"Speak unto the children of Israel, and say unto them, When ye be gone into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Levit. 23:10, 11

Christ arose from the dead on the morning after the Jewish Sabbath and became the firstfruits of the resurrection.

"But now is Christ risen from the dead, and become the firstfruits of them that slept." 1 Cor. 15:20.

The Pentecostal feast was so named because it occurred on the fiftieth day after this Jewish Sabbath which occurred on the first day of the feast. We are now prepared to let the reader do his own counting.

"And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord." Levit. 23:15, 16.

Commence counting from "the morrow" or next day after the Sabbath, and count until you have "seven Sabbaths complete," and you will have forty-nine days; for seven times seven is forty-nine. The forty-ninth day, of course, will be a Sabbath, but in order to get the fifty days "complete" you are to count "even unto the morrow after the seventh Sabbath." This brings us back to the *first day* of the week again, the day of Pentecost and the day on which Christ arose from the dead. The scholarship of the world is agreed that the first Pentecost after the resurrection of Christ was on the first day of the week, the day on which Christ arose from the tomb. Christ fixed this day by positive command and

withheld the baptism of the Holy Ghost until that day. Luke 24:49.

"And, behold, I send the promise of my Father upon you: but tarry ye in the City of Jerusalem, until ye be endued with power from on high." Luke 24:49.

This command was given to the disciples assembled in all "about one hundred and twenty." Luke, who wrote the gospel by Luke and Acts of the Apostles, too, thought so. A Seventh Day Adventist, while in discussion, denied that the statement of Christ just quoted was a command. Notice!

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:4-5.

Just a few verses farther on in the same chapter you have the following:

"Then returned they unto Jerusalem from the Mount called Olivet, which is from Jerusalem a Sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples, and said (the number of the names together were about an hundred and twenty). Acts 1:12-15.

In reading on consecutively the reader will see that the pronouns "*they*" and "*them*" had reference to those "*assembled*," the 120, to whom the command was given to "*tarry* in the city of

Jerusalem" until they were endued "with power from on high."

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts 2:1-4, 41.

This grand and glorious Pentecostal occasion, this being assembled together "with one accord in one place," this mighty outpouring of the Holy Spirit and baptism of the Holy Ghost, this wonderful sermon of Peter's, the conviction and conversion of multitudes and this wonderful work of grace which added about three thousand converts to the disciples, this wonderful impetus given to the cause of our blessed Master, was all by divine appointment on the resurrection day, or "the first day of the week," commonly called Sunday or "the Lord's Day."

IV. The day of Pentecost, the first day of the week, or resurrection day, having been set apart by Christ's positive command, as a day of worship, and sanctified by the baptism of the Holy Spirit the disciples worshipped God on that day in celebrating or commemorating the death of their Lord.

"Then they that gladly received his word were baptized: and the same day there were added unto them about

three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:41, 32.

It is conceded by all but Seventh Day Adventists that the expression "breaking of bread," in the Scripture just quoted has reference to the commemoration of the Lord's death. The disciples, including an inspired apostle, came, assembled on the first day of the week to celebrate the Lord's death.

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:6, 7.

As the fact of the disciples assembling on the first day of the week, at Troas, to celebrate the Lord's death, is explained at length elsewhere; we will pass the subject now.

V. An inspired apostle designated the first day of the week as the day for the churches of Christ to take up collections which he certainly would not have done if that day had not been the regular day of worship.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2.

VI. Christ has a day, the Holy Spirit says he has, and what day can so appropriately be called "*the Lord's Day*" as "the first day of the week,"

the day on which he triumphed over death and the grave? The apostle Peter, quoting from Joel, calls the day of Pentecost, which was the first day of the week, and the resurrection day, "*That great and notable day of the Lord.*" Acts 2:20. On this "*Great and notable day of the Lord,*" which was the Lord's great and notable day, the resurrection day, also called the first day of the week, the apostle John was in the Spirit and received seven messages for seven churches of Christ. He says:

"I, John, who also am your brother, and companion in tribulation and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia." Rev. 1:9-11.

VII. Add to the array of Scriptural testimony already adduced, the following facts, and the advocates of the observance of the first day of the week, as a day of rest from secular employment and a day of worship, have a cause on which they can well afford to rest their practice, and one of which they may justly be proud.

1. Outside of the Jews, who reject Jesus Christ, the New Testament, out and out, and the plan of salvation through our Savior, there are not now, this far down the ages, as many as three hundred thousand persons in the world who contend for the observance of the seventh day Sab-

bath, made binding upon the Jews at Mount Sinai by the law of Moses.

2. Standing over against this little parasite on Christianity, are about five hundred millions of professed Christians who stand solidly in favor of the observance of the first day of the week as a day of rest and worship.

3. Add then, this additional, potent fact, that stretching back through the ages to Christ and the apostles, exists one continuous unbroken line, a regular succession of adherents to the observance of the first day of the week, as a day of rest and worship, and you have an impregnable wall, a sure foundation against which the little ripple of Seventh Day Adventism may dash itself in vain.

In connection with these facts we deem it best to place again the testimony of historians and authors before the reader. Commencing then with the eighteenth century, we trace the observance of the first day of the week back, through the ages, to the apostles and to Christ.

18th century, A. D. 1760. Rev. A. H. Lewis, D. D., Seventh Day Baptist, is the author of "Critical History of Sunday Legislation." From page 181 I quote: "The profanation of the Lord's Day is highly offensive to Almighty God." Laws of Massachusetts, A. D. 1760.

17th century, A. D. 1676. The Laws of Charles II. of England say: "For the better ob-

servation and keeping holy the Lord's Day, commonly called Sunday, be it enacted," etc. Critical History of Sunday Legislation, p 108.

16th century, A. D. 1536. Going back over 300 years ago to the reformers, we find all Christians calling Sunday the "Lord's Day." Calvin, voicing the universal sentiment of his time, says: "The ancients have, not without sufficient reason, substituted what we call the Lord's Day, in the room of the Sabbath." Calvin's Institutes, Book 2, chapter VIII, section 34. Luther, Zuingli, Beza, Bucer, Cranmer, Tyndale, etc., likewise speak of the Lord's Day as the first day of the week. Here is another great fact as to the Lord's Day. It was in existence and universally observed 300 years ago.

15th century, A. D. 1409. "He that playeth at unlawful games on Sundays * * * shall be six days imprisoned." Statute of Henry IV. of England. Critical History of Sunday Legislation, page 90.

14th century, A. D. 1359. "It is provided by sanctions of law and canon that all Lord's Days be venerably observed." Archbishop of Canterbury. Critical History of Sunday Legislation, page 82.

13th century, A. D. 1281. "The obligation to observe the legal Sabbath according to the form of the Old Testament is at an end * * * to which in the New Testament hath succeeded the custom of

spending the Lord's Day * * * in the worship of God." Archbishop of Canterbury. Critical History of Sunday Legislation, page 81.

12th century, A. D. 1174. "We do ordain that these days following be exempt from labor: * * * All Sundays in the year," etc. Emperor of Constantinople. History of Sabbath and Sunday, page 191.

11th century, A. D. 1025. "Sunday marketing we also strictly forbid." Laws of Denmark. Critical History of Sunday Legislation, page 77.

10th century, A. D. 975. "Sunday is very solemnly to be revered." Saxon Laws. Critical History of Sunday Legislation, page 75.

9th century, A. D. 813. "All Lord's Days shall be observed with all due veneration and all servile work shall be abstained from." Council of Mayence.

8th century. In the year 747, an English council said: "It is ordered that the Lord's Day be celebrated with due veneration, and wholly devoted to the worship of God." Andrew's History of the Sabbath, page 377.

7th century, A. D. 695. "If a slave work on Sunday by his lord's command, let him be free." Saxon Laws. Critical History of Sunday Legislation, page 71.

6th century, A. D. 578. "On the Lord's Day it is not permitted to yoke oxen or to perform any

other work except for appointed reasons." Council of Auxirre.

5th century. Passing back to about A. D. 450, we come to the history of the church written by Sogomen. In Book 2, chapter VIII, page 22, of Constantine, he says: "He honored the Lord's Day because on it he arose from the dead." This shows what was meant by Lord's Day in those early times.

Stepping back once more to about A. D. 400, we reach the great theologian of the early church, St. Augustine. He says: "The day now known as the Lord's Day, the eighth, namely, which is also the first day of the week." Letters of St. Augustine, letter 55, chapter XIII. He says the day of the week was known as the Lord's Day in his time.

4th century. In A. D. 386, the Emperors of Rome decreed as follows: "On the day of the sun, properly called the Lord's Day, by our ancestors, let there be a cessation of lawsuits, business, and indictments." Critical History of Sunday Legislation, page 36. Even the civil law at that early date recognized Sunday as the Lord's Day.

Going back again to the era of Constantine the Great, the first Christian Emperor, we reach Eusebius, the "Father of Church History," A. D. 324. He constantly and familiarly uses the term "Lord's Day" for the first day of the week. One

passage: "They (the Jewish Christians) also observe the Sabbath, and other discipline of the Jews, just like them; but, on the other hand, they also celebrate the Lord's Days very much like us in commemoration of his resurrection."

Eccl. History, Book 3, chapter XXVII. Here Lord's Day is distinguished from the Jewish Sabbath, and is said to be kept on account of the resurrection.

This brings us to the era of the Early Christian Fathers. We quote them as translated in the "Ante-Nicene Christian Library."

A. D. 306. Peter, Bishop of Alexandria in Egypt: "But the Lord's Day we celebrate as a day of joy, because on it he rose again." Canon 15.

3d century, A. D. 270. Anatolius, Bishop of Laodicea, in Asia Minor: "Our regard for the Lord's resurrection which took place on the Lord's Day will lead us to celebrate it." Chapter X.

About A. D. 250. The Apostolical Constitutions: "On the day of our Lord's resurrection, which is the Lord's Day, meet more diligently." Book 2, section 7.

A. D. 250, Cyprian, Bishop of Carthage in Africa: "We solemnize the day after Saturday in contradiction to those who call this day their Sabbath." Apology, chapter XVI. "We, however, just as we have received, only on the day of the Lord's resurrection, ought to guard not only against kneeling, but every posture and office of

solicitude, deferring even our business." On Prayer, chapter XXIII.

2d century, A. D. 194. Clement of Alexandria, Egypt: "He, in fulfillment of the precept, according to the gospel, keeps the Lord's Day, when he abandons an evil disposition, and assumes that of the Gnostic, glorifying the Lord's resurrection in himself." Book 7, chapter XII.

A. D. 180. Bardesanes, Edessa, Asia: "On the one day, the first of the week, we assemble ourselves together." Book of the Laws of Countries.

A. D. 140. Justin Martyr: "But Sunday is the day on which we all hold our common assembly, because Jesus Christ, our Savior, on the same day rose from the dead."—Apology, Chapter LXVII.

A. D. 120. Barnabas: "We keep the eighth day with joyfulness, the day also on which Christ rose again from the dead."—Chapter XVII.

A. D. 96. The apostle John on the Isle of Patmos, Rev. 1:10, "I was in the Spirit on the Lord's day."

A. D. 59. Paul's instructions to the churches:

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2.

A. D. 59. The same dates as just given, Paul

and others celebrated the Lord's death at Troas, on the first day of the week.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight," Acts 20:7.

A. D. 33. The Pentecostans celebrate the Lord's death on the day of Pentecost, "the first day of the week."

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continue, steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:41, 42.

Reader, what think you of the testimony? Don't you think we have a pretty good cause?

CHAPTER XVI.

THE IMMORTALITY OF MAN.

Is man an immortal being? The solution of this absorbing and intricate question does not lie fully written the purview of human reason. Though human reason, unaided by God's revelation, cannot fully comprehend this sublime characteristic of man, any more than it can, unaided, comprehend the eternity of God, the mode of his existence, the incarnation of our Savior, the resurrection of the dead and multitudes of known facts, yet human reason corroborates the Word of God, and thus strengthens our faith in this cardinal doctrine of the Bible—*man is an immortal being.*

The strongest argument adduced by Adventists, in opposition to man's immortality, is based wholly on human reason. They say, "look at that emaciated, swollen, blackened, decomposing form, cold and lifeless in death, just the same as any other animal, a horse, a hog or a dog; all there

within

is of man is wholly mortal and when death occurs he then exists wholly in an unconscious state and will so remain until the resurrection." But to this specious argument, if argument, indeed, it could be called, human reason itself would reply as follows: That same Almighty power which is able to resurrect that 'emaciated, swollen, blackened, decomposing form, cold and lifeless in death, just the same as any other animal, a horse, a hog or a dog; could have created an immortal spirit within it, which would have survived the ravages of death, just as easily at first as to resurrect the lifeless spirit and give to it immortality at last, had it pleased him to do so. To deny this is equivalent to denying God's omnipotence and the resurrection of the dead. Hence the whole matter reverts back to the starting point. Was man when he stepped forth from the plastic hand of his maker an immortal being. Unhesitatingly and fearless of successful contradiction, we lay down the following proposition:

THE SCRIPTURES TEACH THAT MAN IS AN IMMORTAL BEING.

ARGUMENT.

I. Is derived from the *dual*, or *twofold nature* of man.

"And the Lord God formed man of the dust of the

ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2:7.

The body God formed from the dust of the earth he called *man*, therefore, it is *man*, but there is another element which entered into man's composition (an impartation from God) and this additional element is also called *man*. Paul said:

"For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. 7:22, 23.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:16.

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Eph. 3:16.

God calls this "*inner man*," *man*, therefore, it is as truly *man* as the "*outward man*," is *man*. Those two elements in man's composition are both, alike, called *man*, by the Holy Spirit, and they are so distinct, one from the other that though the "*outward man* perish, yet the *inward man* is renewed day by day." The Spirit strengthens the *inner man*, while physical or material food strengthens the *outward man*. The *outward man* is *mortal*, the *inner man* is *immortal*, as evidenced by the fact that while the *outward man* may be perishing the *inner man* may be growing stronger.

II. The word *mortal* is always applied to the *body or flesh* and never applied to man's spiritual nature when the Holy Spirit designates that part of man which is perishable. Notice:—

"But if the Spirit of him that raised up Jesus from

the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11.

"For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4:11.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof." Rom. 6:12.

"For as the body without the spirit is dead, so faith without works is dead also." James 2:26.

If the *inner* man, or man's spiritual nature is also mortal as well as man's body or flesh, how strange it is, that the inspired writer did not say at least one time, your mortal spirit?

James said, "the body without the spirit is dead." Why not say the spirit without the body is dead, if the spirit dies when the body does, as Adventists teach.

NOTE:—The different senses in which the word soul is used, and many other facts respecting man's immortality will be explained at the conclusion of this line of argument.

III. Man was created in the image of God.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:26, 27.

Was it man's *physical* or *spiritual* nature created in the "*image*" or "*likeness*" of God? Certainly not his physical, but his spiritual nature. It is not offensive to God for us to make likenesses, images or pictures of our persons or

bodies, but the second command in the decalogue forbids the making of any "*image*" or "*likeness*" of God.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them." Exod. 20:4, 5.

If our bodies were made in the *image* or *likeness* of God we would violate the second command in the decalogue every time we took a likeness or picture of our selves. We can no more make a *likeness* or *image* of God than we can make a *likeness* or *image* of our own spirits, and why? Isaiah said:

"To whom then will ye liken God; or what likeness will ye compare unto him? Isa. 40:18.

Christ said:

"God is a Spirit: and they that worship him must worship him in spirit and in truth." John 4:24.

Man's body was "*formed*" of the dust of the ground." Gen. 2:7; but God *forms* the spirit of man within him, after the *dust-man* has been formed. Consequently the *inner* or *spiritual* man is not made of the earth nor *from* the earth; it is not material or matter as the physical body is. Notice.

"The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Zech. 12:1.

It was the *spiritual* or *inner* man that was made in the *likeness* or *image* of God; it is not made of material substance as the body is; it came

from God and is immortal and when the body dies the spirit goes to God who gave it.

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccle. 12:7.

IV. Our fourth argument is derived from the fact, the word *death* has a different meaning when applied to the *body* to that which it has when applied to the *inner* man or man's *spiritual* nature. God told Adam that "in the day" that he ate of the fruit of the tree of the knowledge of good and evil, he should "*surely die.*"

"And the Lord God commanded the man, saying. Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

According to Adventism God did not tell the truth. If the *inner* or *spiritual* man dies when the body dies then Adam did not "surely die," in any sense, when he ate of the forbidden fruit, for his body lived on, for over nine hundred years, before it died. Gen. 5:5. The facts are, the spirit may be dead and the body alive and the body dead and the spirit alive. Paul said to the Ephesian brethren: "You hath he quickened (given life) who were dead in trespasses and sins." Eph. 2:1. The bodies of those Ephesian brethren had not been dead, but spiritually they had been dead. Not dead in the sense they could not reason, reflect, meditate, resolve, repent of their sins and believe in Jesus Christ, under the guidance and influence of the Holy Spirit, yet they were spirit-

ually dead, in the sense of being separated and cut off from God, by their sins. All this was true also of the prodigal son while separated from his father.

"It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." Luke 15:32.

Paul said of the pleasure-loving and pleasure seeking woman that "She that liveth in pleasure is dead while she liveth." 1 Tim. 5:6. Christians are said to be dead *to* sin while sinners are said to be dead *in* sin, yet neither are dead in the sense their bodies will be when all the vital forces of physical life have ceased to operate.

Of the death of the body, Webster says: "That state of being, in which there is *total* and permanent cessation of all the vital functions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action; cessation of life, extinction of bodily life."

Of the death of the soul, or spiritual death, Webster says: "The corruption and perversion of the soul by sin, with the loss of the favor of God." To say the very least, the one who applies the terms *death* and *dead* to the *inner*, or *spiritual* man, in the same sense they are applied to our bodies when all the vital forces of life have ceased to perform their functions, is not fit to teach the people. In the very face of reason and Revelation and lexicons, Adventists do this. The next argument strengthens and confirms this.

V. The fact that spirits are not dependent upon *human bodies made of dust*, for their existence proves that the *inner or spiritual man is immortal*.

God is a Spirit and so far as we know never had a body, only when manifest in the flesh. The angels are "ministering spirits," said Paul, but so far as we know never had any physical bodies. Christ existed in spirit before he assumed a human body; he dwelled in spirit, in that body; when his human body died upon the cross, his spirit still existed. At its resurrection his spirit re-entered that body and with that body glorified, is seated at the right hand of the Majesty on high.

As to Christ's pre-existence, he could say "before Abraham was, I am." As to his human body, he could say, "a body hast thou prepared me." As to the death of that human body, he could say, "Father, into thy hands I commend my spirit." Angels are ministering spirits. Heb. 1:14, and Adventists admit that angels are immortal. Spirits, as has been seen, are not dependent on human bodies for their existence and are consequently immortal.

VI. That the *inward, or spiritual man* does not die when the body does, is proven by the following Scripture:

"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." Luke 20:37, 38. 11

Here it is positively declared by Christ himself, that "all live unto God." We know full well that the bodies of all do not "live unto God," for the bodies of the untold millions who have died, do not live at all, yet there is a grand and glorious sense in which all are living unto him. Then *inner* or *spiritual* natures survived the ravages of death and are still living—*man is immortal*.

VII. If the *inner* or *spiritual* man is mortal and can die or be killed just like the body, then the one who kills the body, also kills the soul. Christ said that man could kill the body, but could not kill the soul.

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Matt. 10:38.

The word *soul* is evidently used here in the sense of an immortal entity, if not, the one who kills the body also kills the soul. We know that man can kill man's body, but here Christ positively declares that man is "not able to kill the soul." Adventists maintain that soul and body both die and are buried together.

VIII. Matthew, Mark and Luke, all testify to the fact that the *inner* or *spiritual* man, survives the ravages of death, and is consequently immortal.

"Verily I say unto you. There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. And after six days Jesus taketh Peter, James and John, his brother, and bringeth them up into a high mountain apart; And was transfigured

before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him." Mat. 16:28, and Mat. 17:1-3.

Compare Mark 9:2-8, and Luke 9:28-36.

Compare the following Scripture:

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day." Deut. 34:5, 6.

According to chronology the body of Moses had been dead, at least one thousand, four hundred and fifty years before this event occurred, yet here he is, after this long lapse of time, with Elijah who had been translated; the same Moses, still conscious and able to talk.

IX. Paul thought a man might exist apart from the body. Moses certainly did. Paul said:

"I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such a one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth); How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. 12:2-4.

An Advent preacher would have said to Paul, no doubt, had he been present: "Paul, you are away behind the times, I know all about that man you saw. I know perfectly well that he was not out of the body, because all there is of man is mortal and dies together; that man you saw was in the body."

Paul was not an Advent preacher, however.

X. That the *inner* man, or man's spiritual

nature does not die with his body is evident, from the following Scripture:

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost." Luke 23:46.

Christ was not an Advent.

Elder Boyle, with whom the writer had an oral discussion on man's immortality, took the position that Christ was wholly mortal until he was resurrected. Dr. Daniel, in discussion with the writer, took the position that God, himself was a material being. There are two classes of Adventists. One class observes the seventh day Sabbath, and the other "the first day of the week" as a day of worship; but in every other prominent characteristic they are alike. Both classes are full fledged legalists and materialists. This digression in order to explain an important matter.

The Martyr Stephen, was not an Adventist.

"When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." Acts 7:54-59.

Solomon did not believe in Adventism. He said:

"Then shall the dust return to the earth as it was;

and the spirit shall return unto God who gave it." Eccle 12:7.

XII. The fact that Dives, Lazarus and Abraham all engaged in conversation after death, not only proves that man is conscious between death and the resurrection, but also proves that all there is of man does not die when his body does.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus likewise evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:19-31.

Syllogistic arguments might be adduced from the Scripture just quoted as follows:

1. That which is unconscious cannot converse.

2. Abraham and Dives did engage in and carry on a conversation, after their bodies were dead.

3. Therefore, Abraham and Dives were conscious after death.

Or the syllogism might be stated thus:

1. That which destroys consciousness destroys the ability to engage in conversation.

2. Abraham and Dives did engage in conversation after death.

3. Therefore, Abraham and Dives were conscious after death.

Or the statement might be made as follows:

1. That which is wholly mortal becomes unconscious at death. Adventists will admit this.

2. Human beings have remained conscious after death, as in the case of Abraham, Dives and Lazarus.

3. Therefore human beings are not wholly mortal.

Those syllogistic arguments may all be predicated on Moses' consciousness and ability to engage in conversation after death. See argument eight.

XII. The twelfth argument, in defense of man's immortality, is derived from a number of Scriptures, which distinguished between the *inner* and the *outward* man, in such a way as to leave no doubt that man's *spiritual* nature is immortal.

"For to me to live is Christ, and to die is gain. But

if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you." Phil. 1:21-24.

"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." 2 Peter 1:13, 14.

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor., 5:1-8.

Paul said, "If I live in the flesh." An Adventist would say, "Paul, what are you talking about, don't you know that you can't live anywhere else, only in the flesh; and you talk about abiding 'in the flesh?' You ought to know that you can't 'abide' anywhere else."

Anciently the Jews lived in tabernacles or tents, especially, while on their pilgrimage from Egypt to Canaan. The feast of tabernacles, or tents, Levit. 23:40-49, was to remind the Israelites of their transient stay in the wilderness, and of their transitory stay here on earth. Our mor-

tal bodies, in which the *inner* or *spiritual* man dwells, is but, for the time being, the home of the soul. Study those beautiful metaphorical expressions, and be comforted with the assurance that the real, the immortal man, now dwelling in this mortal body, called a tent or tabernacle, a house or a home, will no more cease to exist, in a conscious state, than Christ ceased to exist in a conscious state when he "put off" the same kind of tabernacle.

XIII. The fact that, those who had been martyred for the cause of Christ, were conscious after death, proves that the *inner* man, or man's *spiritual* nature does not die with the body.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled." Rev. 6:9-11.

Comment is unnecessary.

XIV. The fact that God will reward all men, according to their works, proves that man is neither annihilated nor becomes unconscious at death, nor the resurrection, and is consequently immortal. For all the finally impenitent to be annihilated or so destroyed at the resurrection as to remain forever in an unconscious state, would be to reward all the wicked exactly alike.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Mat. 16:21.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." Rev. 20:13.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

The Scriptures teach that the wicked can sin in such a way and to such an extent, as to augment or increase their punishment.

"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:3.

"But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God: Who will render to every man according to his deeds." Rom. 2:5, 6.

The preceding argument is confirmed by the following Scripture:

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Matt. 11:20-24.

Tolerable, says Webster; "Capable of being borne or endured; supportable, either physically or mentally." That which is "more tolerable,"

is that which is more easily borne or endured. Christ here teaches that those who have not been so desperately wicked can bear their punishment more easily, or at least, their punishment will not be so severe as the punishment of those who have sinned in a more aggravated sense, though neither class have repented of their sins. If annihilation, and utter unconsciousness occurs alike to all the wicked at the resurrection, then, apparently, the punishment will be no more "*tolerable*" with one than the other, nor will all be rewarded according to their deeds. For the meaning and import of those Scriptures to be carried out the wicked must be conscious after death and the resurrection. To have an inter-regnum between death and the resurrection, during which time there would be no kind of punishment to those who had died in an impenitent state, would neither comport with justice nor the plainest teachings of God's word. See Argument Nine, or Luke 16:19-31. The rich man was "*tormented*" before the resurrection. He did not get all his punishment at once, nor did it consist in annihilation.

XI. The expressions, or epithets which the Holy Spirit has used to designate or describe the punishment of the finally impenitent prove man's immortality.

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25:30.

"And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Matt. 22:11-13.

"But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:48-51

The expressions weeping and gnashing of teeth do not sound like instantaneous annihilation. The following quotation tells us that those who will ultimately weep and gnash their teeth on account of the retribution which will come upon them, were conscious and could see Abraham, Isaac and Jacob in the kingdom triumphant, while they, themselves were shut out. They were precisely in the same condition of the rich man:

"When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13:25-28.

"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his

finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus likewise evil things: but now he is comforted, and thou are tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Luke 16:23-26.

XVI. The fact that the punishment of the wicked will be *eternal* proves man's immortality.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." Mat. 25:41-46.

The words *everlasting* and *eternal*, in the Scripture just quoted, are from the same Greek word *aionian*, and should have both been translated by the same English word, and are so translated in the *Revised Version*, thus: "And these shall go away into eternal punishment: but the righteous into life eternal." The punishment of the wicked will be coextensive with the joys of the righteous. PUNISHMENT, says *Webster*: "And pain, suffering, or loss inflicted on a person because of a crime or offense." To talk about punishing those who have been annihilated and ceased to exist, in a conscious state, as Adventists talk, is simply to talk foolishness. Any rational

being knows that which has no vital conscious existence cannot be punished. That which cannot endure pain and be conscious of it cannot be punished.

ETERNAL, says *Webster*: "Everlasting; endless; infinite; ceaseless; perpetual; interminable." These are the synonyms. This argument will be strengthened by the one which is immediately to follow.

XVII. The fact that the wicked inhabitants of the cities of Sodom and Gomorrha had been suffering, as an example, the "vengeance of eternal fire" for very nearly two thousand years at the time Jude wrote his epistle, proves man's immortality.

"And the angels which kept not their first estate, but left their own habitation, he hath reserv'd in everlasting chains, under darkness, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 6, 7.

The word *suffering*, as used in the quotation just given, is the *present imperfect participial*, showing that the punishment of the inhabitants of the cities of Sodom and Gomorrha, was, at the time of Jude's writing, still going on. Their bodies had been destroyed by fire, very nearly two thousand years prior to Jude's writing, but here they are, still *suffering*. What were they suffering? Answer: *Vengeance*. What kind of vengeance were they suffering? Answer: *The*

vengeance of eternal fire.

The wicket inhabitants of those cities, said Jude, were "*set forth for an example.*"

EXAMPLE, says Webster: 1. "One or a portion taken to show the character or quality of the whole; a sample; a specimen. 2. That which is to be followed or imitated as a model; a pattern or copy. 3. That which resembles or corresponds with something else: a precedent; a model. 4. That which is to be avoided; one selected for punishment and to serve as a warning; a warning."

And bear in mind, reader, that the inhabitants of those wicked cities were suffering the vengeance of *eternal fire* between death and the resurrection, having been *set forth as an example.*

XVIII. The fact that the punishment of the wicked, or the fires of perdition, neither annihilate nor so destroy them as to render the wicked unconscious, neither before nor after the resurrection, proves that man is an immortal being. The reader can very easily see from the Scriptures which follow that the punishment inflicted upon the wicked, or the fires of perdition, do not annihilate them and that this punishment, before and after the resurrection, is the *same* in *kind* and *character* and *place*. Those facts may not just exactly accord with the theory of some good brethren, as well as Adventists, but, my brother, study those Scriptures carefully and prayerfully.

and then adapt your theory to the Scriptures and not the Scriptures to your theory.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Luke 16.22-24.

"But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last." Luke 13:27-30.

The kingdom, in the Scripture last quoted, is the millennial kingdom, before the resurrection of the wicked.

"And the angels which kept not their first estate, but left their own habitations, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 6, 7.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death

and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:10-15.

If you will notice, in the first verse of the Scripture just quoted, the devil "was cast into the lake of fire," "where the beast and false prophet" were. This was evidently during the millennial reign of Christ. After this, John saw the throne, the Judge, the books opened and the dead, small and great, were judged, and the sea, and death, and hell (hades, the unseen world) delivered up the dead which were in them, and when judged, "death and hell" were cast into "*the lake of fire*," and "the beast and the false prophet, who had been with the devil in "*the lake of fire*," were judged, and with all those not written in the book of life, were cast right back into "*the lake of fire*."

Notice. The devil, the beast and the false prophet had been in "*the lake of fire*," and the rich man had been "*tormented in this flame*" and the wicked Sodomites had been "*suffering the vengeance of eternal fire*," untold ages before the judgment, and were neither annihilated nor rendered unconscious on account of it. Man, undoubtedly is an immortal being, the Word of God being the judge.

Other arguments could be formulated, bearing directly upon the subject of man's immortality, but the preceding is sufficient. Such Scrip-

tures as the following stand unmistakably opposed to the idea of soul sleeping, or the idea that all there is of man is mortal and dies when the body does.

Rachel died when Benjamin was born, and the incident is recorded as follows:

"And it came to pass, as her soul was in departing (for she died), that she called his name Ben-oni: but his father called him Benjamin." Gen. 35:18.

Also in bringing back to life the child of the widow of Zarephath, by Elijah, we have the following account:

"And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." 1 Kings 17:21, 22.

The soul of the child acted before its body acted, and "*came into him,*" and then the child *revived*.

Definitions of words used, and citation of Scriptures quoted by Adventists in order to prove that man is wholly *mortal*, and, that the wicked after remaining in an absolutely *unconscious* state will, at the resurrection, be *annihilated* or *blotted* out of existence.

Soul, Spirit, Body, Life.

The word *soul* is variously used in the Scriptures. It is some times used to represent the *entire man*, it is some times used with reference to the *inner* or *spiritual* man. The context and sense in which the word is used must always determine its meaning. There are three words in

the Old Testament Scriptures translated *soul*—*Neshamah*, *nedibah*, and *nephesh*. The two former words are translated *soul* only one time each, while the latter word, *nephesh*, is translated *soul* over seven hundred times. See *Young's Analytical Concordance*.

NOTE: This word is applied to *animals* and to *man*. Adventists therefore say, that since animals have souls in common with *man* that both, alike, are mortal. We have never known an Adventist to tell the people that the very same word, *nephesh*, *soul*, is also applied to God, as well as to *man* and *animals*, and if, therefore, it proves man to be mortal, it also proves God to be mortal. Here are a few examples of the word *nephesh*, being translated *soul*, as applied to God:

"And I will set my tabernacle among you: and my soul shall not abhor you." Levit. 26:11.

"And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you." Levit. 26:30.

"The Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth." Ps. 11:5.

"Behold my servant, whom I uphold, mine elect, in whom my soul delighteth." Isa. 42:1.

The great blunder of the Adventists is, that they assume the word *soul* always has reference to that which is *mortal*, because it sometimes does.

The word *nephesh* is sometimes translated *spirit* as well as *soul*, but it does not therefore follow that the word *soul* and *spirit* are the same; for they do not always mean the same, as the following Scriptures and others show:

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thes. 5:23.

"For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

Some times a distinction is made between soul and body, as just given in 1 Thes. 5:23, and the following Scripture:

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28.

The *Greek* word *psuche*, used as the equivalent of the *Hebrew* word *nephesh*, is the only word in the New Testament translated *soul*. It occurs about one hundred and five times, and is translated *soul* fifty-eight times. It does not represent the whole body in the following Scriptures: Mat. 10:28; Luke 12:4, 5; 1 Thes. 5:23, and Heb. 4:12.

That the word *soul*, when applied to the *inner* man, represents that part of man which is conscious is evident, from the language of Christ and the apostles:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37.

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." Heb. 10:38.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. 6:9, 10.

The *Greek* word, *zoe*, in the New Testament, is the equivalent of the *Hebrew* word, *chay*, in the Old Testament, and is also the equivalent of our English word *life*. The *Greek* *zoe*, is applied to every living creature.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life and breath, and all things." Acts 17:24, 25.

There are four words in the Bible translated *spirit*. Two of these words are *Hebrew* words—*ruach*, and *neshamah*. Two are *Greek* words—*pneuma* and *phantasma*. Note: Any one with even a moderate knowledge of *Greek* can take Dr. Young's *Analytical, Hebrew-Greek-English Concordance* and ascertain all the necessary facts in regard to these important words very easily.

Adventists make, possibly, a greater play on the word *spirit*, than any other word. The *Greek* word *pneuma*, is translated by six English words—*Ghost*, *Holy Ghost*, *life*, *spirit*, *spiritual*, *wind*. Their quibble on this word is as silly as the quibble on the word *nephesh*, which is rendered *soul*. They assume that, because *pneuma* is translated *wind* (only one time, John 3:8), therefore, it always means *wind*. Try the following Scriptures by

that rule and apply the word *wind* in every place the word *spirit* occurs:

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." Acts 7:59.

"For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both." Acts 23:8.

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5:5.

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Mat. 10:1.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:11, 12.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:2, 4, 5, 9.

Many of the following highly wrought poetical, figurative, and metaphorical Scriptures, and those of similar character, are quoted by Adventists to prove that man is wholly mortal.

"Return, O Lord, deliver my soul: Oh save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Ps. 6:4, 5.

"The waters wear the stones: thou wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth; thou changest his countenance, and sendest him away. His sons come to honor and

he knoweth it not; and they are brought low, but he perceiveth it not of them. But his flesh upon him shall have pain, and his soul within him shall mourn." Job. 14:19-22.

"If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust." Job 17:13-16.

"What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth? Ps. 30:9.

"But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." Job 14:10-14.

"Wilt thou shew wonders to the dead? shall the dead arise, and praise thee? Selah. Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Ps. 88:10-12.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

"For he seeth that wise men die, likewise the fool and the brutish person perish and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations: they call their lands after their own names. Nevertheless man being in honor abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Selah. Like sheep, they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling." Ps. 49:10-14.

"Then I said in my heart, As it happeneth to the fool, so it happeneth even to me: and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is, in the days to come shall all be forgotten. And how dieth the wise man? as the fool." Eccle. 2:15, 16.

"All things come alike to all: there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccle. 9:2-6, 10.

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place: all are of the dust, and all return to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccle. 3:18-21.

The idea the Adventists gather from the last Scripture quoted, and the one they try to impress upon their hearers, is, that man is out and out just as beasts are. In the following Scripture men are called beasts, they are called dogs, too,

but there is no necessity for any sane person understanding such expressions in a literal sense. Notice:—

“All ye beasts of the field, come to devour, yea, all ye beasts in the forest. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant.” Isa. 56:9-12.

In all the quotations just given, no reference whatever is made to the *inner* man, unless, possibly it be in Eccle. 3:21, and there, it is said, that the *spirit* of *man* has a different tendency to that of the *spirit* of beasts; man's spirit, it is said, “goeth upward,” while the spirit of beasts “goeth downward.” Their spirits do not go to the same place, for they go in opposite directions. The spirit of beasts “goeth downward,” that is, they go to the earth, where their bodies go, but man's body “goes downward” to the dust, but his spirit “goeth upward,” to God who gave it. Eccle. 12:7. “Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.” In addition to those Scriptures previously quoted, which speak of the *inner* man, the apostle Peter speaks of the “*hidden man of the heart.*” 1 Pet. 3:4.

In all the wide range of inspired literature there is not one word nor intimation that the *inner*

man or the *hidden* man of the heart dies. This fact is the thorn in Adventism which pierces it to the death.

Here follows some Scriptural quotations much relied upon by Adventists, and frequently urged by them in support of their views of mortality:

"All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul." Ps. 22:29.

"What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah." Ps. 89:48.

The word *nephesh*, translated soul in the two passages of Scripture just quoted, is translated thirty-seven different ways, or by thirty-seven different English words. In numerous instances *nephesh* is translated body, as in the following quotations:

Neither shall he go in to any dead body, nor defile himself for his father, or for his mother." Levit. 21:11.

"All the days that he separateth himself unto the Lord he shall come at no dead body." Num. 6:6.

The man, however, would prove himself to be very ignorant in regard to God's word, and the facts, to affirm that either the word *nephesh* or *soul* always has reference to the body. In the following Scriptures and others, there is a clear distinction between the *soul* and *body*:

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. 5:23.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to

destroy both soul and body in hell." Mat. 10:28.

David had been sorely afflicted or oppressed and God had delivered him from that state or condition, and by the use of a strong figure of speech, he speaks of his soul as having been brought out of the grave, when neither his soul nor body had been in the grave.

"O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit." Ps. 30:2, 3.

A stronger expression still: David had not died and yet he said that God had brought his soul out of the "*lowest hell*."

"For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell." Ps. 86:13.

In the Scripture just quoted David said that God had brought his soul out of the "*lowest hell*." This figurative expression, of course, had reference to some affliction or adversity from which God had delivered him.

In the following Scripture, the living are not only reckoned as dead, but as dry bones, in their back-slidden condition, and when revived, they are spoken of as having been brought out of their graves:

"Then he said unto me, Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, And shall put my

Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I, the Lord, have spoken it, and performed it, saith the Lord. Ezek. 37: 11-14.

Only one other quotation of similar character. According to King James' translators, David said:

"But God will redeem my soul from the power of the grave; for he shall receive me. Selah." Ps. 49:15.

Those back-slidden Israelites to whom Ezekiel was to prophesy, had been redeemed (brought back) from their graves, but not one of them had died physically or been in a real grave. In speaking of Christ prophetically, David said:

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Ps. 16:10.

On the day of Pentecost the Apostle Peter quoted and applied this language of David to Christ as follows:

"For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Acts 2:25-27.

Neither Christ's body nor his soul, however, had gone to hell, the place of torment, and Adventists themselves will admit this; for in hell, the place where the wicked will ultimately go, will be a real literal consuming fire, which will utterly consume those who go there, Adventists say. When Christ died upon the cross his spirit returned to the Father.

"And when Jesus had cried with a loud voice he said, Father, into thy hands I commend my spirit: and having

said thus, he gave up the ghost." Luke 23:46.

In speaking of the time of death, Solomon said:

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccle. 12:7.

The word soul is some times used in the Scriptures as the equivalent of the mortal body and is sometimes used as the equivalent of the *inner* man or man's *spirit*, which goes at death, to God who gave it; in this sense it is conscious after death, and is *immortal*.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. 6:9-11.

In order to prove their views of annihilation Adventists quote such Scriptures as the following:

"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 37:20.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings: and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1-3.

Adventists apply such Scriptures as these to

the destruction of the wicked, in a literal sense. Let us take: 1. The word *consumed*. "Into smoke shall they consume away." This is a strong term. Does the expression necessarily mean utter destruction or annihilation? Let us see:

"Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief; yea, my soul and my belly. For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed. Ps. 33:3-5.

Here is another quotation of similar character:

"For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten, and withered like grass; so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin." Ps. 102:3-5.

In the first quotation David said that his *eye*, his *soul*, his *belly* and his *bones* were all *consumed*, and as bad a plight as he appears to have been in, he was still living. In the last quotation David said his *days* were *consumed* like smoke, his *bones burned* as a hearth, his heart *smitten* and *withered* like grass, while his *bones* though burned as a hearth *cleaved to his skin*. There would be just as much sense in trying to prove the doctrine of annihilation from these Scriptures as from those first quoted. In a discussion, in the Indian Territory, with Elder Boyle, Adventist, he having quoted Mal. 4:1-3 to prove annihilation, we applied the third verse with force against his position, by showing that should that Scripture be fulfilled, according to his ideas, the righteous

would have to go to hell, too, for the prediction is: 'And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.' It is almost or quite a shame that men claiming to be ministers of Christ take those highly poetical and metaphorical expressions and try to deceive the people into believing such a doctrine, by such gross misapplications; yet Adventists have got to make such an application in order to even have the semblance of proof on their side.

2. Another capital point with Adventists is to interpret what are called the burnings of hell, or the fires of perdition in a literal sense. They would have you believe that the punishment of the wicked will consist in literal, actual fire, and the wicked will be only as so much fuel which will be devoured with consuming heat instantaneously. The following highly figurative passage of Scripture is quoted by them and similar expressions and urged with great relish to prove their ideas of the annihilation of the wicked.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mai. 4:1.

If the reader will turn to argument *Thirteen*, in proof of immortality, he will find these facts proved, that the fires of perdition do not consume nor annihilate. Here are a few passages of Scripture given, showing the use of those highly

wrought, figurative expressions. Job said of himself:

"My skin is black upon me, and my bones are burned with heat." Job 30:30.

David said:

"For my days are consumed like smoke, and my bones are burned as an hearth." Ps. 102:3.

"The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." Nahm. 1:5.

All those metaphorical expressions descriptive of afflictions, adversities and chastisements, are spoken of in the present tense. Job and David were certainly not speaking prophetically of what would occur to themselves, but of that which had already occurred.

3. The word *destroy* is a word much used by Adventists to prove their ideas of annihilation. That the word *destroy* is often used in a figurative sense, see the following Scriptures:

"He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree." Job 19:10.

"O Israel, thou hast destroyed thyself; but in me is thine help." Hosea 13:9.

Job and the Israelites were all destroyed, and yet they were all living. The censure of the church at Corinth, inflicted upon the incestuous man, was by Paul, spoken of as the destruction of the flesh:

"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5:4, 5.

IMMORTALITY.—Adventists dwell with em-

phasis upon the two following passages of Scripture:

"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2:7.

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen. 1 Tim. 6:16.

In regard to the first passage of Scripture, Adventists say, Why *seek* for *immortality* if you already have it? To this we would reply as follows: 1. The Scriptures teach that ultimately human beings will possess immortality in two different states. One class will possess immortality in a state of condemnation. The other class will possess immortality in a state of joy and happiness. Immortality in the latter state must be sought in order to be had. Adventists themselves believe this and will admit it. Hence the propriety of admonishing persons to seek immortality. 2. The *Greek* word *aphtharsia*, literally means *incorruption*, and in Rom. 2:7, is thus translated in the *Revised Version*: "To them that by patience in well-doing seek for glory and honor and incorruption, eternal life."

From 1 Tim. 6:16, Adventists gather the idea that Christ only possesses immortality, consequently all human beings are wholly mortal. Let us see. 1. God, the Father, is immortal. 2. The Holy Spirit is immortal. 3. The angelic hosts are all immortal. 4. Both Enoch and Elijah,

who were translated and carried to heaven without tasting death, are immortal. Since then all those are immortal in what sense can it be said that Christ "*only hath immortality?*" Simply this: Only through Christ can life and salvation and immortality in the glorified state be had; he is the dispenser of this immortality. Christ himself said:

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Mat. 11:27.

Adventists frequently resort to the following Scripture to prove that man is wholly mortal:

"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:53, 54.

Adventists maintain that the expressions, "*This mortal must put on immortality, and this mortal shall have put on immortality*", have reference to the *entire man*; all there is of man, they say, is finally, to put on immortality.

Evidently the resurrection of our mortal bodies was the burden of Paul's masterly argument. Paul took the resurrection of the body of Christ, whose spirit at death, he commended to the Father, as a basis to prove the resurrection of our bodies; for, "if there be no resurrection of the dead, then is Christ not risen?" "But now is

Christ risen from the dead, and become the first-fruits of them that slept." 1 Cor. 15:13, 20. The apostle then illustrates the resurrection of the body, by the sowing of seed, it may *chance* to be *wheat*, or "some other grain," he said, but you will get back the same kind of a body you sowed, with this exception, only when applied to the resurrection of our mortal bodies.

"It is sown in corruption, it is raised in incorruption: It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1 Cor. 15:42-44.

What is Paul trying to prove? Without a doubt the resurrection of our *natural* bodies; not the resurrection of our natural souls or natural spirits. The kind of a body which was sown, or put into the grave, Paul said, was a *natural* body. He then adds, in the language of the Scripture previously quoted, that, "This corruptible (body) must put on incorruption, and this mortal (body) shall have put on incorruption, and this mortal (body) must put on immortality. So when this corruptible (body) shall have put on incorruption, and this mortal (body) shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." In writing on the same subject in another epistle, Paul said:

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby

he is able even to subdue all things unto himself." Phil. 3:20, 21.

In writing on the doctrine of the resurrection, in his epistle to the Corinthians, Paul spoke of that part of man which went to the grave, as being a "*natural body*," in his epistle to the Philippians he speaks of the body which will be changed in the resurrection, as being "*our vile body*." If the apostle had the least reference to the *soul* or *spirit*, would he not have been as liable to have said it is sown a *natural* soul or a *natural* spirit, as to have said it is sown a *natural* body? Or would he not have been just as liable to have said, who shall change our *vile* soul or *vile* spirit, as to have said who shall change our *vile* body? Certainly he would, if the apostle had been an Adventist, but Paul knew nothing of such a heresy.

The inspired writers under the guidance of the Holy Spirit applied the terms *dead* and *mortal* to the outer or natural man, but not one time in the word of God are those terms applied to the *inner* or spiritual man. Here follows a few abbreviated, Scriptural examples:

Ps. 79:2. The *dead bodies* of thy servants.

Isa. 26:19. Together with my *dead body* shall they arise.

Jere. 26:23. Cast his *dead body* into the grave.

Jere. 34:20. Their *dead bodies* shall be for meat.

Jere. 36:36. His *dead body* shall be cast out.

Rev. 11:8. And their *dead bodies* * * * in the street.

Rev. 11:9. They * * * shall see their *dead bodies*.

Rev. —9. They * * * shall not put their *dead bodies* to be put in graves.

Example of the word *mortal* applied to the body and flesh, but never to the *inner* or spiritual man.

Rom. 6:12. Your *mortal body*.

Rom. 8:11. Your *mortal bodies*.

2 Cor. 4:11. Your *mortal flesh*.

James 2:26. The *body* without the spirit is dead. Why not say the spirit without the body is dead if all died together?

Some times a weak objection to the immortality of man is urged as follows: The expressions, *immortal soul* and *immortal spirit* are not to be found in the word of God, Adventists say. Certainly not. The word *immortal* only occurs one time in our common King James' translation, and is applied to God. 1 Tim. 1:17. "Now unto the King eternal, immortal, invisible, the only wise God." The word here translated *immortal* is from the Greek word *aphthartos*, which means *incorruptible* and in the *Revised Version*, is thus translated: "Now unto the King eternal, incorruptible, invisible, the only God." Neither can the expressions *mortal soul* and *mortal spirit*; nor the expressions *dead soul* and *dead spirit*, be

found in God's word, yet the expressions *mortal* body, *mortal* flesh and *dead* body, and like expressions can be found time and again. None of the angels are said to be *immortal*, nor Enoch, nor Elijah, who were translated. Nor is it said anywhere, that the redeemed hosts from among the children of men, will be *immortal*, when they reach their heavenly home, yet we suppose Adventists will admit that they will be.

Reader, you have now followed the writer through the intricacies of the seventh day Sabbath question, and the immortality of man, what think you of Adventism? May we all be disposed to accept the truth and act accordingly. Amen!





